RIGVEDA

The Rise of Aryan Power



Translated by:

Brij B. Nigam, D.Sc.

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Book I

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PREFACE

The Hindu religion is not an organised religion. One learns about the Hindu religion from parents and family friends. All Hindus learn that the Vedas (the books of knowledge) form the foundation of the Hindu religion. Still, the Vedas are seldom found in Hindu homes. The reason being the translations, which make little sense to the reader. As a school boy, I was introduced to a Hindu sect called "Arya Samaj". The sect disapproved of idol worshipping and preached that Hindus should worship only what is prescribed in the Vedas and what conforms with the definition of Truth as given in Hindu scriptures, viz: "Nothing is true unless it can be deduced by logical reasoning". I was impressed. I read several religious books but the contents seldom stood the test provided by the definition of Truth.

My college education in science and technology left little time for me to read the scriptures, and it brought to an end my curiosity about my religion.

When I retired a few years ago in Sweden, I started collecting translations of the *Rigveda*, the oldest of the Vedas. According to translations of the *Rigveda* by western indologists, the Hindus worshipped *Agni*, the fire-god, *Vayu*, the wind-god and *Indra*, the sun-god, and the *Rigveda* is just a collection of hymns to these gods. Having read the translations of the *Rigveda* by Wilson, by Peterson and by Griffith, I was convinced that there was little to expect in the way of knowledge in any of the six fields known as *vedangas*. Most European indologists have followed the basic translation written in Sanskrit by an Indian scholar, Sayan, of 14th century, which was first translated into English by Max Muller. None of these translations make any sense to the reader, nor even to the translator. This contradicted my belief which I shared with most Hindus, that the Vedas are the books of knowledge, which once existed in India. I therefore obtained the original text of the *Rigveda* which is written in *Bhasa* (known as Vedic

Sanskrit). Fortunately, there is no controversy as regards the original text and it is the same, irrespective of the source. I started translating verses with the help of the dictionary compiled by Sir Monier M. Williams.[1]

Max Muller wrote: "What can be more tedious than the Veda, and yet what can be more interesting.... The Veda has a two-fold interest: it belongs to the history of the world and to the history of India.... As long as man continues to take an interest in the history of his race, and as long as we collect in libraries and museums the relics of former ages, the first place in that long row of books which contain the records of the Aryan branch of mankind, will belong forever to the *Rigveda*."

What can then be more disastrous than an incorrect translation of the *Rigveda?* Historians have been misled to believe that some sort of a black race lived in India before the Aryans. They call this black race "Dravidians". The translation of the *Rigveda* reveals that when the Aryans came to India, most of the country was occupied by the *Asur* kings from Mesopotamia, who rose to power about 2000 B.C. The *Asurs* belonged to several ethnic groups, such as *Dasa, Ahi, etc.* There were colonies of *Dasa* people. They have been referred to as black monsters in the *Rigveda*. This, I believe, has led to the Dravidian theory of Rev. Caldwell[2] in the 19th century.

The word Veda means knowledge, - knowledge in the following six fields or *vedangas viz. Shiksha:* the science of language, *Chhanda:* literature, *Vyakaran:* analysis, *Jyotish:* cosmology and mathematics, *Nirukta:* historical events and *Kalpa:* inventions. The advanced knowledge in any of the above fields was known as *maya* and the learned man was called *mayavi*. Later this word was used only for those, who constructed and used destructive weapons, and *mayavi* became synonymous with "an evil person".

The reader will be disappointed to learn that there is no knowledge on these subjects in the *Rigveda,* the most important of the Vedas. However, there is reference to the well-preserved library in the Swarg region, the seat of the *Deva* king, Suryadeva. It is mentioned in 1.164.41, how colour mixed with water was used for writing and that there existed well preserved documents containing thousands of letters (*sahsra akshare parme vyoman).* Again in the tenth book, in the creation verse 10.129.7 the man asking the learned man about the theory of creation refers to "in the well preserved knowledge" (*adhi akshah parme vyoman*). In my opinion, it is this knowledge which the Hindus have for centuries talked about and have called the *Vedas.* This library has long since disappeared. *Indra,* the Aryan Commander and his soldiers the *maruts* regarded all sorts of knowledge as *maya,* which they considered a threat to their power. They and their priests destroyed and burnt all documents they could lay their hands on. An anonymous poet has written:

Gata ved-vidya, gatam Dharma-shastram

Gone are the Vedas and long gone is *Dharmashastra* (The Hindu Law-Book).

A few hundred years after the Aryan occupation of the country, Hindus were made to believe that the following books were *Vedas: Rigveda, Yajurveda, Samveda, Atharvaveda, Mahabharat and Ramayan.* Later, only four books viz. *Rigveda, Yajurveda, Samveda* and *Atharvaveda* came to be known as the *Vedas* and *Mahabharat and Ramayan* as epics. For hundreds of years only the three Vedas viz.*Rigveda, Yajurveda and Samveda* were accepted as the *Vedas.*

The *Rigveda* is the oldest. The word *rig* means "to praise". Its real name is *Rig Sanghita,* which means the collection of praise songs. It has one thousand and twenty-nine verses arranged in

ten books. Each book is called a *Mandal.* The language of the tenth book differs from that of the other nine books. A good deal of the contents of the tenth book is therefore open to doubt. The other three Vedas were composed at least two hundred years later. Most verses of Samveda have been borrowed from the ninth book of the *Rigveda*. The verses of *Yajurveda* have largely been taken from the *Rigveda* and some material in prose has been added to it which describes how to perform "Yagna", the word adopted for the ritual of worshipping the fire-god. The verses in *Yajurveda* with incorrect interpretation have provided justification for the religious malpractice of worshipping the elements (fire, wind etc.), – malpractice which thus became the source of income for priests for centuries.

Wilson wrote: "To me the verses of the Veda, except in their rhythm, and in a few rare passages, appear singularly prosaic for so early an era as that of their probable composition, and at any rate their chief value lies not in their fancy but in their facts, social and religious."

The verses of the *Rigveda* are the songs of praises of the commanders of the allied forces: *Indra, Agnideva, Varuna* and *Mitra,* who waged war against the *Asur* kings. Most of the verses are in praise of the Aryan commander *Indra* and the Indian commander *Agni*. In fact the *Rigveda* provides us with a peephole through which we can watch the fast-approaching end of the great civilisation under the crushing wheels of *Indra* and his soldiers, the *Maruts*. If the tenth book (the tenth *Mandal*) of the *Rigveda* is disregarded, there is no mention of God or the Soul in this work, which depicts a highly civilised rational society. God was first defined in *Yajurveda*, which was compiled at least two hundred years after the Aryan occupation of North India. The definition is as follows:

"Ishavasya idam yatkinchat jagatyamjagat;
Tyen tyakten bhunjitha, magridha kashyachitdhanam"

"The moving and non-moving all belong to the Master. Live on what has been given to you. Do not cast a covetous eye on others' wealth."

The Indians of the *Rigveda* period were rational thinkers. The country had a large number of learned men and scientists called *mayavis* and skilled engineers known as *ribhus.* Unfortunately, there were only two *mayavis,* the Ashvin brothers, who were on the same side as the *Devas*. Therefore, we get a very narrow picture of the advancement of science and technology from that time.

The authors of the verses of the *Rigveda* are called *rishis*. The word "*rishi*" means a praiser. The *rishis* followed the heroes in the battles and they then narrated what happened in the combat through their songs in their *Soma houses*, where people came to drink an alcoholic beverage called *Soma*. They were more like free lance reporters of today. Since they were not attached to a particular ruler, they reported the events honestly. They described the historical events in as simple and rhythmic language as possible. The song, which could be easily remembered, was very effective in spreading the glory of a hero. In Gayatri metre, the verse is of one line and a half, which was considered to be the best and most effective composition for the glory-songs. This explains Cowell's disappointment: "The poetry of *Rigveda* is singularly deficient in that simplicity and natural pathos or sublimity which we naturally look for in the songs of an early period of civilisation".

The authors of the *Rigveda* were not necessarily poets. They earned their living by selling the alcoholic drink "Soma" and by providing accommodation and food to the travellers. Many verses in the first *mandal* are not even praise-songs but verses inviting heroes for food and drink, and requesting for a chance to sing their glory in exchange for wealth, food stuff and protection. For

singing the praise of *Indra* and his *marut* soldiers, the *rishis* were disliked by the Indians who refused to accept the sovereignty of *Indra*. These Indians were called *rakshasas*. They attacked Aryan settlements at night and manhandled *rishis* whenever they found them alone. Protection from the *rakshasas* was therefore very important for a *rishi* singing praise songs of the Aryans.

Max Muller wrote: "What can be more tedious than the Veda, and yet what can be more interesting, if once we know that it is the first word spoken by the Aryan man."

This is not true. *Rishis* were not Aryans. They were Indians. They repeatedly ask *Indra* and his soldiers to be merciful and kind to them. *Indra* has been referred to as "Kaushik"and the *marut*s as "Sons of Prishni". They called these people "Aryah".

Long before Harappa civilisation, India was not only a powerful country, it was also the center of commerce and culture. The learned men from far off countries in the Middle East often boasted that they could understand the Indian number system. The *Bhasa* or Vedic Sanskrit had been an important language, like English today, from 10000 B.C. till 1500 B.C. The people of Anatolia[3] spoke an Indo-European language as early as 5000 B.C. Shaffer[4] has systematically shown that the language of the Harappans was an Indo-European language (*Bhasa* or the vedic sanskrit).

The Aryans had only the working knowledge of *Bhasa* and after the occupation of India they cared little if they spoke it correctly, with the result that *Bhasa* lost its scientific virtues. *Yask*[5] in his book *Nighantu* mentions that certain words were used in thirty to forty different meanings. It was because of this degeneration of the language that in 800 B.C. Panini tried to restore the logical footing of the language and created the new version of *Bhasa* which got the name *Sanskrit Bhasa* (purified *Bhasa*).

There are two main reasons which led to the incorrect translation of the Rigveda:

1. The assumption after Sayan that the Rigveda like Yajurveda is a collection of hymns to gods for the purpose of rituals. All translators have therefore tried to find a meaning which more or less agrees with this assumption.

2. The second blunder has been made by translating the names of the *deva* people and calling them gods. The noble and righteous people of North India were called *devas*. People in India always had the names given after elements, after rivers, etc. What made the translators believe that *Agnideva* was fire god and *Vayu* was wind-god? There are hundreds of Indians even today with names like *Anildeva* (firegod), *Pavan* (wind), etc. No wonder translations of the *Rigveda* are what they are.

I do not claim to be a scholar of Sanskrit, and in my opinion, one does not need to have a deep knowledge of Sanskrit grammar to translate the *Rigveda*. The great translator Venkat Madhava (1000 A.D) wrote:

Sanghitayasturiyansham vijanantyadhunatanah
Niruktavyakaranayorasid yesham parishramah
Ath ye brahmnarthanam vivektarah kritashramah
Shabdaritim vijananti te sarvam kathyantyapi

"One who has worked hard to acquire the knowledge of grammar and Nirukti [6], he can understand only one quarter of Sanghita (Veda verses). With reasoning and analysis only, a learned man obtains the complete meaning of the words."

The language of the *Rigveda* is simple. Unfortunately the roots of many words occurring in the *Rigveda* are missing and cannot be found in dictionaries. For example the word '*Vedi*' which in

India is believed to be related to the word *Veda*. The root of this word is missing. It is the same root from which the word *Ved* (the fire wood) in Swedish and *wood* in English have been derived. It is obvious that the word *Vedi* was used for fire-place using wood for the fuel. Further many words in Sanskrit do not have the same meaning as they had in *bhasa* e.g. "*Prithvi*" in Sanskrit means Earth, while *Prithvi* in the *Rigveda* has been used in the real sense of the word meaning *vast plains* (of North India). The word *rasabh* in Sanskrit means *ass*, in *bhasa* it means "one which emits sound that hurts ears". The translators thus write that "the flying car of the Ashvins was drawn by a mighty ass in the sky". Quite a few words from *Bhasa* are still in use in North Indian dialects *brijbhasa* and *awadhi* and a knowledge of these dialects is of great help to the translator. The word *'Matrishwan'* has been used in many places for *Agni*. The word literally translated means "*mother's dog*". In *brijbhasa* and *avadhi*, a similar expression "*ma ka lukra*" meaning mother's dog is used for a person who is very loyal to his mother. The word mother in the *Rigveda* has often been used for motherland and the expression "*Matrishwan*" obviously means "a patriot".

It was not my intention to translate the *Rigveda*. To start with, I wanted to know what knowledge if any, is hidden in the *Rigveda*. As time went by, I could not resist the temptation of sharing this wealth of knowledge with like minded rational thinkers. The credit goes to my friend Chintamani Singh, who insisted that I should publish the work in book form for the benefit of others. Unfortunately, he passed away before the completion of this work. As my translation differs greatly from all others, I wanted to include word-by-word meanings which could be checked by critics with the dictionary I have been using. The number of pages, however would have become many fold and the book too expensive for the great majority of readers. I have included word-by-word meanings of a few verses in the Appendix and I am planning to include word-by-word meanings of each verse in a later version.

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4. Shaffer J G, 1948, "The Indo-Aryan invasions: cultural myth and archaeological reality". The People of South Asia, the Biological Anthropology of India, Pakistan and Nepal, New York, Plenum Press, 77-90.
5. Yask, "Nighantu", Chowkhambha, Benaras, India.
6. Nirukti is the commentary on synonyms compiled in Nighantu by Yask.

INTRODUCTION

1. Vedas

The founding books of the Hindu religion are known as the *Vedas*. There are four of them viz. *Rigveda, Yajurveda, Samveda and Atharvaveda.* The *Rigveda* is the oldest and dates back from 1500 B.C. to 1550 B.C. The *Rigveda* consists of ten books. Each is called a *mandal.* The first nine books are in the language called *Bhasa*, popularly known as *Vedic Sanskrit*, the language of that period in India. The language of the tenth book differs from those of the other nine books. The tenth book of the *Rigveda* is, therefore, of later origin. The ninth book is almost entirely devoted to various preparations of *Soma*, an alcoholic drink very popular among the North Indians of that period. It is the first eight books or *mandals* of the *Rigveda* which hoard the most valuable information regarding the history of India and regarding the history of the world.

The *Yajurveda* is composed of verses largely borrowed from the *Rigveda*. To these has been added prose material which describes how to perform religious rituals centered around the primitive fire-worship of the Aryans. Many new verses also appear in this book which define new concepts such as *God* and *soul*, etc. **The Yajurveda thus lays the foundation of the Hindu religion.**

The verses of the *Samveda* are taken from the eighth and ninth books of the *Rigveda*. In addition to the text of the verses used, there are four collections of chants which indicate how they were to be sung.

The *Atharvaveda* is of much later origin. It consists of a diverse compilation of spells for every purpose, whether to secure success and wealth, or to procure health and offspring. One seventh of its verses are drawn from the *Rigveda*, mainly from the tenth book.

What is the Rigveda:

India had been for centuries a great economic and military power, and a center of culture. The language of India, *Bhasa*, was widely used and had become as important as English is today. Indians were known to be very wealthy people and for this reason outsiders called Indians *Dravids* (meaning wealthy). The nobility of North India, who were largely landowners and traders and belonged to the ruling class were known as *Devas*. The people of central India were called N*agas*. People of *Sapta Sindhu* (Punjab and Afganistan) were known as *Gandharvas*. Those living on the border of China were called *Kinnars*. South Indians were called *Yakshas*. Around 2000 B.C., the hatred and disunity among the rulers of North India and Sapta Sindhu had attracted the *Asur* invaders from Middle East, who overran the region and devastated it completely.

Around 1600 B.C., the people from the lands of *Kush* and *Prishni*, which had become barren, probably due to failure of rains, left their homes and started their journey towards India under the leadership of Indra and his *marut* soldiers from *Prishni*. Most of India at that time was under the control of the *Asur* kings. How long they had been ruling in India is not yet known but they had definitely been there for at least a hundred years before these tribes started their incursions upon the north western parts of India. These displaced people from *Prishni* and *Kush* have been referred to as the *Aryans* in the *Rigveda*. Indra fought several battles against the mighty Asur king of north India without any success. The *Asur* kings had armies

equipped with the advanced weapons of their time constructed by Indian engineers (*mayavis*).

The larger part of north India at this time was under the control of the *Asur* king *Vritrasur*. The remaining was divided into many small kingdoms, ruled by the *Devas*, *non-devas* and the *Asurs*. There was hatred and disunity among the rulers, both among the *Devas* themselves and also between the *Asurs* and the *Devas*. The rains had failed for a number of years and there was a great scarcity of water. The origin of the river Sarswati is in Shivalik hills and it was here that *Vritrasur* had built his capital, well protected by the hills all around. He dammed the small rivulets which fed Sarswati river and deprived of water the people who lived along the banks of the river outside his territory.

Suryadeva was the mightiest of the *Deva* kings. He was a great astronomer of his time. He sent his ambassador *Agnideva* to the Aryan commander *Indra* and entered into a treaty with him to help the *Devas* defeat the *Asur* king *Vritrasur*. *Indra* with his *marut* soldiers and *Agni* commanding the *Deva* soldiers launched an attack on *Vritrasur*. The joint army, however, came under fire of a chemical weapon shot by *mayavi* soldiers serving in the army of the *Asur* king. Seeing the coloured cloud which was rapidly descending to settle down on the army, the soldiers of allied forces fled and took cover under the hills. The *Deva* soldiers got so scared that a large number of them deserted after this incident. *Indra*, under cover of darkness, managed to locate the soldiers firing the chemical weapon and shot them. *Indra* was given a weapon, the *Vajra*, specially designed and constructed by an engineer or the *tvastri* and his team of *ribhus* (technicians) working for the *Devas*. He had well disciplined *marut* soldiers. The allied forces using catapults to hurl boulders at the outer wall of the town, broke through it and made a surprise attack in the early hours of the morning. *Indra* slew *Vritrasur*, his wife and son and thus eliminated the mightiest of the *Asur* kings and

released the water in the river. *Indra*'s fame as the mightiest warrior of his time spread like wild fire through the *songs* of the praise-singer *Rishi Gotam,* who had accompanied him in this campaign. *Rishi* Gotam received nine cars loaded with gold with a beautiful young girl sitting in each car, when he departed for home after the battle. The *rishis,* the praise-singers started coming to *Indra* to sing his glory from all over northern India.

The *Rigveda* is largely a collection of songs sung in praise of war heroes *Indra*, *Agni*, their allies and soldiers, who gave these *rishis* plenty of money from the spoils of the wars. Two *dakshas* (the tax-collectors), *Varuna* and *Mitra* also joined *Indra* and *Agni* in wars against the other *Asur* and *Deva* rulers. Out of 723 chapters of the first eight books of the *Rigveda,* nearly 500 are in praise of *Indra* and *Agni.*

Reference has however been made on a few occasions in the *Rigveda* to the "well preserved knowledge in Swarg region". It is this knowledge which is called "Vedas" by Indians and which has long since disappeared.

In the first book of the *Rigveda,* the reader will be thrilled to read about the following:

History:

In all chapters devoted to *Agni* and *Indra*, there is a good deal of knowledge of historical events: the battles with *Asur* and *Deva* kings, the mass migration of population of North Indians towards the South, the *Devas* imparting their wealth and landed property to Aryans, etc.

Indra dethroned *Suryadeva* and he himself assumed the title of *Devaraj,* the king of the *Devas*. He kept the Indian system of administration but asked *Vaivasvat,* the grandson of *Suryadeva* to rewrite the law book *Manusmriti* also known as

Dharmshastra to include Aryan customs such as the classification of society into four classes, the marriage rituals of the Aryans, etc. Of the four classes of society, the first two namely *Brahmin* and *Kshatriya i.e.* the clergy and the nobility were reserved for Aryans and were termed *dvij*, while the other two classes viz. *Vaishya* and *Shudra* were for Indians. The *Devas*, who had lost their land to the Aryans could at best become *Vaishyas* if they had no animosity against their rulers; otherwise they were classed as *Shudras*. Having lost their farming land and most of their wealth, the *Vaishyas* took to trade. Later even *Vaishyas* were accepted as *dvij*. Besides the classification of the society, the Aryan custom of marriage where the father of the bride chooses the husband for her and pays a dowry after being included among the type of legal marriages (*the Aryan marriage*), became a part of Dharmshastra.

Those *Asurs* and *Devas*, who continued attacking the settlements of the Aryans at night and hid in forests during the day, were called *rakshasas*. The *Dasas*, an ethnic group among the *Asurs*, had to serve their new masters almost as slaves. The *Asurs* had brought black soldiers to India. They attacked the Aryan settlements at night and punished the *rishis* for praising the Aryans. The *rishis* often appealed to *Indra* to save them from the atrocities of the black monsters. *Deva Savitar*, who patrolled with *marut* soldiers to arrest the *rakshasas* was very popular. The *rishis* praised his knowledge about the ongoing battles and destruction in different parts of the country. They requested him to tell the hair-raising tales of destruction. This praise-song of Savitar in Gayatri meter is known as *Gayatri-mantra*. Many Hindus believe that chanting this *mantra* a hundred times or a thousand times solves all their problems.

Provision in the Law had to be made for the *rishis* as well who had to face the outrage of Indians for singing the glory of the Aryans. They needed constant protection from their new rulers and had to live in seclusion far from other Indian

settlements. They were deprived of all the necessities of life and for centuries had to use animal hides for clothing. The *rishis* had no choice but to marry within their own community. And thus, a new type of marriage called *Rishi-marrige* was legalised in the law book, the *Manusmriti.*

Cosmology: The theory of Evolution, the Flying Craft and the Steam Engine:

The chapters titled *vishvadevas* (miscellaneous) contain a good deal of cosmology. The *rishis* not accompanying the heroes in battle made their living running Soma-houses where they sold food and Soma, the popular alcoholic beverage. To attract customers, they now and then arranged a *yagna,* a gathering of learned people, largely *devas* where they invited someone to give a talk on popular science such as the planetary systems, the motion of the planets, the origin of the earth and the moon, etc. They discussed *brahm,* the building material of the Universe, and also the state of the Universe before creation, etc.

In chapter 1.154, titled Vishnu, the *rishi* admires Vishnu for his extraordinary work on **the theory of evolution**.

Prof. Monier M.Williams once wrote:

> ***"— if you will pardon the anachronism, the Hindus were — Darwinians many centuries before Darwin and Evolutionists many centuries before the doctrines of Evolution had been accepted by the Huxleys of our time, and before any word like Evolution existed in any language of the world."***

Unfortunately, we get a very narrow view of the technological development of that time. There were only two *mayavis* (scientists) the Ashvin brothers and a few *ribhus*

(technicians), who helped the *rishis*. The Ashvin brothers were earlier in the court of an *Asur* king. For reasons, not clearly given, they left the court and took refuge with the *Devas*. After the treaty with the Aryans, the Ashvin brothers fought along with and helped the allied forces. They were flyers but they also had good knowledge of medicines. The *rishis* while praising the Ashvin brothers, describe their flying craft, the shape of which is like a big bird; it has three wheels for landing; the front part of the craft has the shape of a snake charmer's pipe; the spherical part of which is covered with solar skin supplying the driving force, etc. The chemicals reacting with solar energy to create propulsion had to be prepared beforehand using a lot of fire-wood and water. The craft could land on the ground as well as on water. The Ashvins supplied the *rishis* with honey for the Soma drink. They brought it in their craft every morning from the regions of the Himalayas. With the help of their craft, they carried out a rescue operation in a lake and saved Bhujyu, the son of a *Rishi* from drowning.

In the field of medicine, the Ashvins made an old wrinkled *rishi*, by the name Chyavan, young again, so that all his wrinkles disappeared and his vigour returned to such an extent that he married a young girl. They restored the eye-sight of a young boy, who was blinded by his angry *rishi*- father, who pierced his eyes with a sharp object. The Ashvins made an artificial leg for Vishpala, the wife of a *rishi* who had started plundering before the battle was over and had got her leg chopped off.

The Ashvins also used the extract from the first milk of a cow and gave it to another cow to increase its milk production. They could improve a horse that it could run faster.

In 1.161.10 the *rishi* explains how a steam engine functions. The cups receive water from the feeder. The cups filled with water then pass over the fire where the water is

converted into steam, which rotates the feeder. The used steam is then discarded. In 1.14.6, the *Rishi* requests *Indra* to come to him in his horse-less car, driven by the use of mind. Another *Rishi* requests *Indra* to come to him in the horse-less car driven by a *ribhu* (technician).

Indra became known as *purandhri,* the destroyer of cities. The tall palatial buildings of the *Deva*s had a light tower outside the house. The purpose of the tower was to illuminate the building. A *Rishi* describes in his song how *Indra* destroys the building completely but spares the light-tower. How long he managed to keep the towers functioning with the help of *ribhus*, is not clear from the texts.

The verses of the *Rigveda* often quote the three steps of *Vishnu* (one of the three great intellectuals still remembered with reverence) and the seven incarnations. For the reader to understand the text, a brief explanation of these and other Hindu concepts have been included in the next section

2. AN OUTLINE OF THE MYTHOLOGICAL HISTORY:

Hindu civilisation of India starts around 10000 B.C. Hindus divide the span of the great ancient civilisation into the following four periods:

2.1 Satyug: (10000. - 6000 B.C.):

This period gave birth to the three great geniuses of India. Neither their real names nor their birth places are mentioned in the books. They are remembered by the names given to them viz. *Brahma, Vishnu* and *Shiva.* (The reader will however learn later that *Vishnu* was born around 2000 B.C.)

Brahma

The Creation of the Universe:

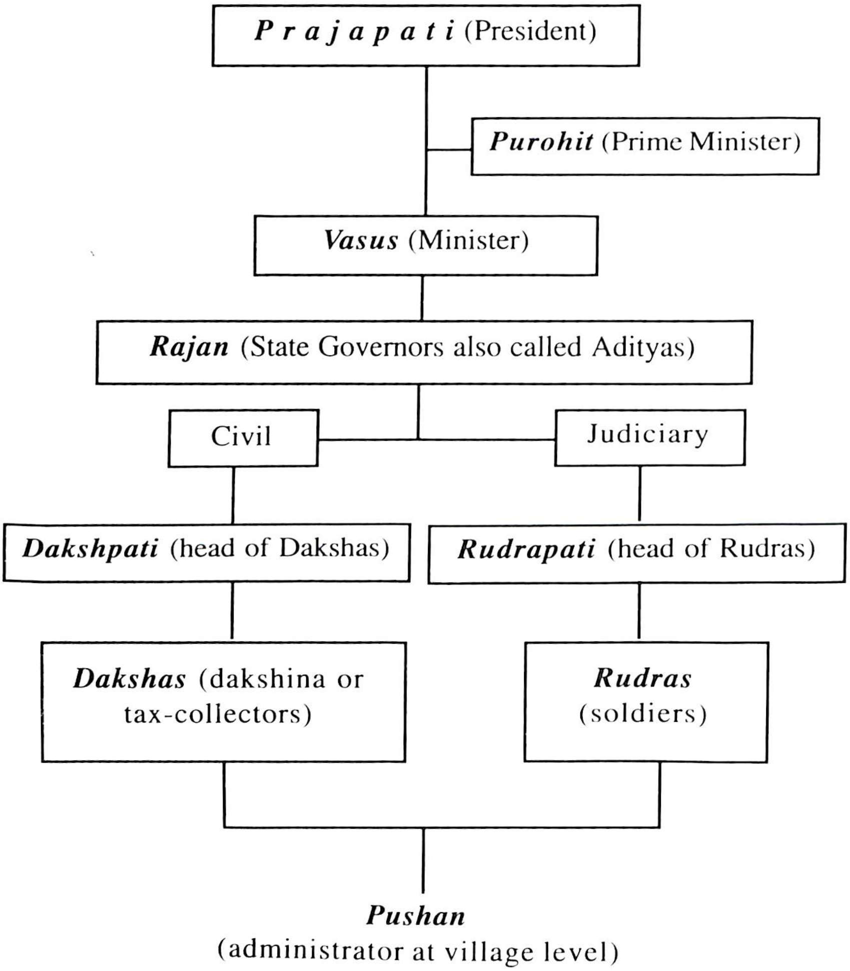
Brahma was most probably born in Puskar in Rajasthan. He is known for (his theory of) the creation of the Universe. Everything in the Universe is made of the basic element, which he called *brahm.* It is for this reason, people nicknamed him as *Brahma.* The creation of the Universe starts as Cosmic Egg. This stage of the Creation is called *Hiranyagarbha.*

Dharmshastra or the Manusmriti (The Hindu Laws)

Brahma is also known as the founder of the social and administrative system of society. It was under his direction that the first law book *Dharmashastra* was compiled. The editor of *Dharmashastra* is called *manu* and for this reason it is also called *Manusmriti.* From the time of *Brahma* till the invasion of the Aryans, *Dharmashastra* was revised six times by the

Pre-Aryan Administrative system of India:

The following administrative system is said to have been founded by *Brahma*.



following *manus* (the editors of Law-book or *Dharmshastra*): *Marici, Svarochis, Auttmi, Tamas, Raivata, Cakshusha.* After the occupation of North India by the Aryans, the laws were revised by the last *manu Vaivasvat,* the grandson of *Suryadeva*, the ruler of the *devas,* who included Aryan customs specially the classification of society into four classes viz. Clergy *(brahmins)*, Nobility *(khatriyas)*, Traders (*Vaishyas)* and Others *(Shudras)*.

The *Devas* were virtuous and law-abiding people. The virtues of *Deva*-families are described in the Rigveda. However it is not mentioned how the *Devas* were selected. Apart from being proficient in *dharmshastra or* Laws, the President (*Prajapati)* was required to have distinguished himself in one of the fields of knowledge or *vedangas. Suryadeva*, who was the ruler of the *Devas* when *Indra* occupied North India, was a great astronomer of his time.

In *Ramayan,*translated by Griffith, *Vasus,* who formed the council of ministers are described as follows:

As sit the Vasus round their king,
They sate around him counselling.
They never in virtue's loftier pride,
Another's lowly gifts decried.
Well skilled in business, fair and just,
They gained the people's love and trust.
By secret spies they timely knew,
What men were doing or what would do.
Never for anger, lust or gain,
Would they their lips with falsehood stain.

The part of North India not under the occupation of *Asurs* was called *Aditi. Aditi* consisted of five regions: *Bhu, Bhuvah, Svah, Mah and Janah.* The governor (or *Rajan*) of each region was therefore called *Aditya. Dakshas* collected tax or *dakshina* from

people and provided them with various facilities such as roads, irrigation and even distribution of wealth and food in emergency. *Rudrapati* settled the disputes. Anybody from the public could come and argue for or against the case. Punishment was harsh. A false witness was always given the death sentence. It was *Pushan's* duty to look after the welfare of the people in the village. He informed the authorities to supply what was needed.

Script of Vedic Sanskrit *(Bhasa)*

The work on Script of *Bhasa* is said to have been started by Brahma. For thousands of years the script was known after him as the *Brahmi Script*.

Vedas:

Brahma is said to have founded the *Vedas* i.e. the research and development in the six fields of knowledge (or *Vedangas)* viz. the language, literature, analysis, cosmology and mathematics, history and inventions.

Shiva

The people of central India and Maharastra were known as Nagas. They had the snake as their emblem. They produced a great genius, whose real name is not known. He is remembered by various names, each indicating his wondrous contribution in the related field.

Ganga Project:

According to the mythological stories, he was approached by North Indian kings Bhagirath and Sagar with a request to do something to alleviate peoples' sufferings due to water shortage in the plains. He undertook a project which involved digging of the huge canal all the way from the Himalyas to Prayag (Allahabad) and connect it to the river Jamuna. Sixty thousand people were employed to dig the canal. It took fifty years.

The king of the hilly region had two daughters: Ganga and Uma. He named the canal or the river after the princess Ganga. Shiva who was a widower married the younger princess Uma, popularly known as Parvati, or the princess from the hills. In *Ramayan* (translated by Griffith) the description of this project is as follows:

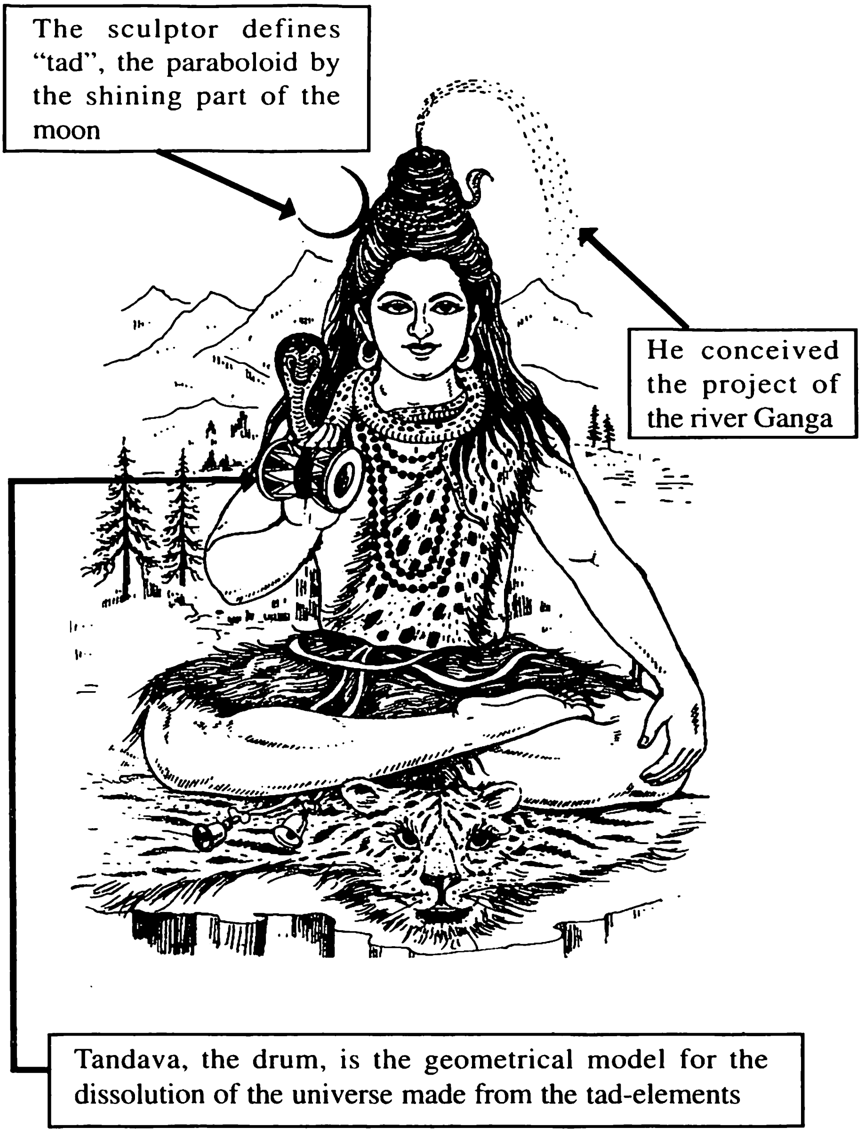
With iron arms unflinching toil
Each dug a league ..cleft the soil

When the water was released, the poet describes it as follows:

Now ran the river calm and clear
With currents strong and deep
Now slowly broadened to a mere
Or scarcely seemed to creep
Now over a length of sandy plain
Her tranquil course she held
Now rose her waves and sank again
By refulgent waves repelled

Shankar:

This Naga genius is also remembered by the name *Shankar*. The word means "Mr. Doubtful". He challenged the theory of ever expanding egg-shaped Universe (or *Brahmand*) and maintained that the Universe expands and collapses. It is a periodic phenomenon. This (theory of) collapse of the Universe is known as *Tandava*. In the state of dissolution, there exist only two kinds of force fields, the nature of which is mentioned as *difficult to conceive*. These force fields have been designated as *Purush* (the male) and *Prakriti* (the female). When by chance the *Prakriti* is surrounded by *Purush* the creation cycle starts. *Purush* always exists and remains in the same state. It is *Prakriti,* which develops the creative energy for the creation cycle. His little drum is the geometric representation of the process of *Tandava*. In the verse 164.38 it is mentioned what happens in the state of rest after the collapse of the Universe.

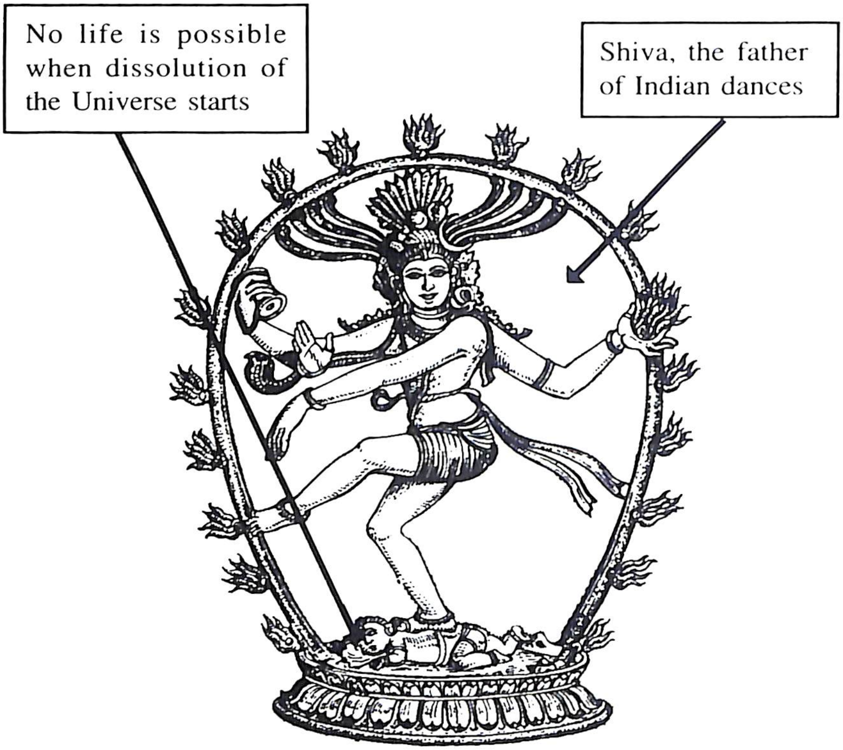

The sculptor defines "tad", the paraboloid by the shining part of the moon
He conceived the project of the river Ganga
Tandava, the drum, is the geometrical model for the dissolution of the universe made from the tad-elements

SHIVA

Natraj : Dancing Shiva:

Cosmic Dance

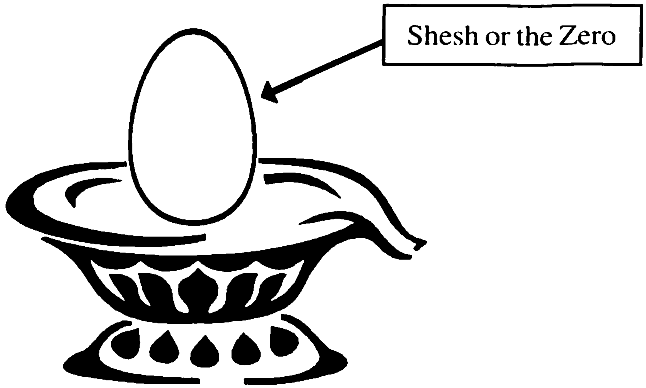
Shiva is known as the founder of the science of Indian dances and is called *Natraj*, the Lord of Dances. There are sculptures showing Shiva in dance poses.



NATRAJ : Shiva in cosmic dance

Shivalingam:

Shesh Nag or The Zero of Nagas:



SHESH NAG

The most virtuous deed of Shiva or *Shivalingam* was the **discovery of Zero**. The sculpture consists of an elliptical body representing the Zero on a flat surface with an outlet for water. It is called *Shesh Nag*. *Shesh* means **Zero.** The expression means " the Zero of Nagas".

Pashupati

Shiva is known as Lord of Cattle. He is represented together with a Bull known as Nandi. Except for the statues, there is hardly any literature available on his work on the improvement of the species. In *Rigveda*, the Ashvins used the extract from the first milk of a cow and gave it to another cow to increase the milk production of the latter. This indicates that the advanced knowledge for improving the species of cattle, which once existed, is completely lost.

Ayurveda:

Shiva is also the founder of the Science of Indian Medicines (Ayurveda). He introduced among other things the medicinal plants such as the betel-leaf (*Shiva-Patri*) and orange (*Nag-ranjani*) for better health. He tested drugs on himself. While testing a poisonous drug, he damaged his blood vessels and as a result his neck became blue. Because of that the people started calling him *Nilkanth* or the blue-necked fellow.

Grammar of Bhasa:

To simplify learning the rules of grammar, Shiva converted the rules into a few formulas called *Sutras* . The key to these formulas lies in the arrangement of alphabet into groups of three to four letters, such as **A i u n, Ri l k, etc.** This grouping of letters is popularly known to have originated from the drum of Shiva.

Yoga:

Shiva is known as the founder of Yoga. Yoga means to cultivate skilful and intelligent way of accomplishing a task. "*Yogah karmasu kaushalam*". He formulated the systematic stages to develop the body physically and mentally.

These stages are:

Yam & Niyam: Self-Discipline.

Asan: An easy posture for working longer hours without feeling discomfort.

Pranayam: Breathing exercises.

Pratyahar: **The withdrawal of the senses from external objects. The aim is to develop Deep Concentration**. A deep concentration is defined as the state when a person is not disturbed by external vision, sound, touch, smell or taste. Patanjali, the author of Yoga Shastra defines Yoga by this step "*Pratyahar*" as:

Chittavratti nirodha

The last three stages are the practical application of Yoga.

Sadhana or Dharana: Define the aim or purpose.

Dhyan: Complete attention and thoughts directed to the aim.

Samadhi: Accomplishment of aim.

Vishnu

The age of the Earth and the Universe; Theory of Evolution:

Three Steps:

Vishnu calculated the age of our solar system by dividing the period of formation of our planet into three stages known as "*Three steps of Vishnu*" . In the fourth stage the earth surface was cool enough to sustain life. This stage has been referred to as the "*paramam padam*".

Vishnu defined the time-scale as follows:

One *Deva*-Yug = 1000 *Deva* years
One *Deva* year = 360 normal years

The **Three Steps** of Vishnu are as follows:

Step 1 *Kriti* : The Formation period which lasted 4000 *yugas*.

Step 2 *Trita*: The Transition or cross-over period which lasted 3000 *yugas*.

Step 3 *Sayan* : The End period lasted 2000 *yugas*. The continuing period called *Kali* is of the duration of about 1000 *yugas*.

To each period is added 10% transitional time or *Sandhyas* before and after.

Thus *Sandhyas* for *Kriti* are 800 *yugas* (400+400)
for *Trita* *600 yugas*
for *Sayan* 400 *yugas*
and for *Kali* *200 yugas*

The total age of earth: 12000 *yugas = one Mahayug*

In normal years *Mahayug* = 12000 * 1000*360 = 4 320 000 000 years.

Further Brahma's day = Mahayug and Brahma's night is of the same duration.

Age of the Universe:

Our Solar system was created as follows:

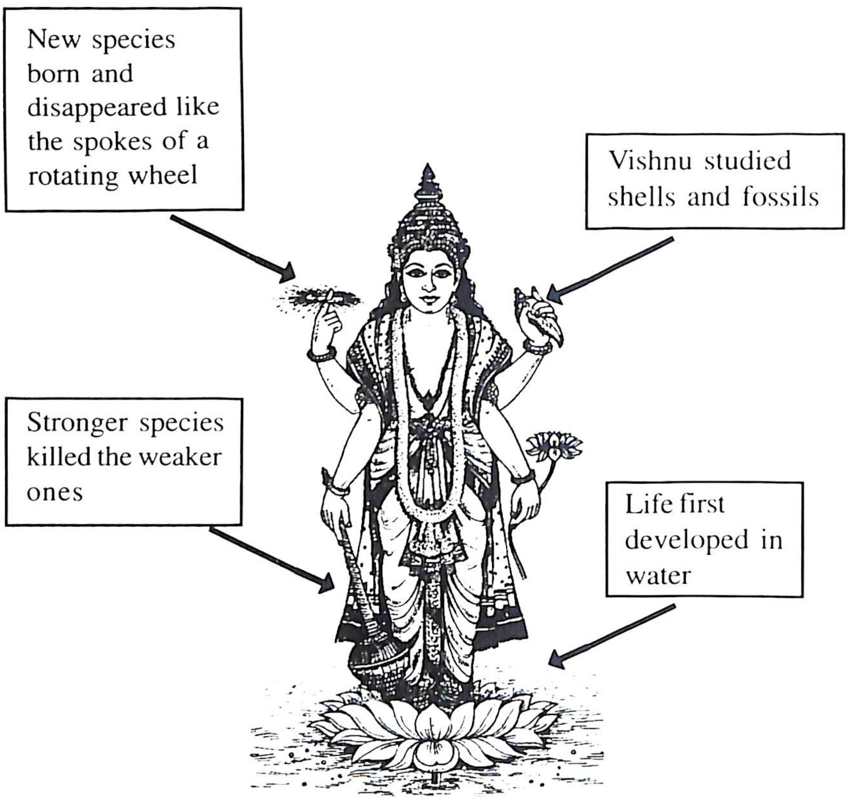
Step I	*Hiranyagarbha*:		The Creation Process.
	Twilight or *Sandhya*	=	0.432 billion years
	Day of *Brahma*	=	4.32 billion years
	Twilight or *Sandhya*	=	0.432 billion years
Step II	Night of *Brahma*	=	4.32 billion years
	Sandhya	=	0.432 billion years
Step III	Next day of *Brahma* :		
	The creation of our		
	Solar system :		4.32 billion years ago.

The age of the Universe is thus: 14,256 billion years.

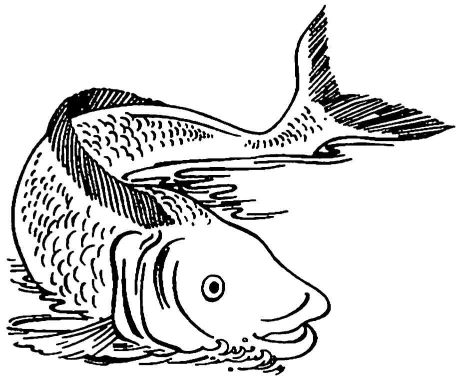
Nothing is known about the observations and measurements on which Vishnu based his method of calculation. This *Three Step* method was probably the over simplified version for the layman easy to memorise.

The Evolution of Life on Earth: (*Paramam Padam*)

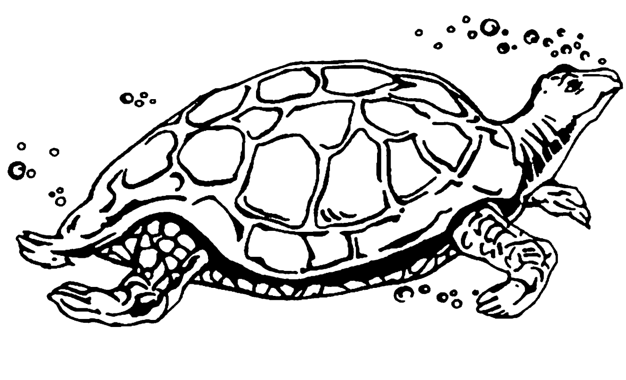
The life on earth started in the Period called *The Paramam Padam* 432 million years ago. According to Vishnu, the Evolution of human beings has gone through the following stages:⟶



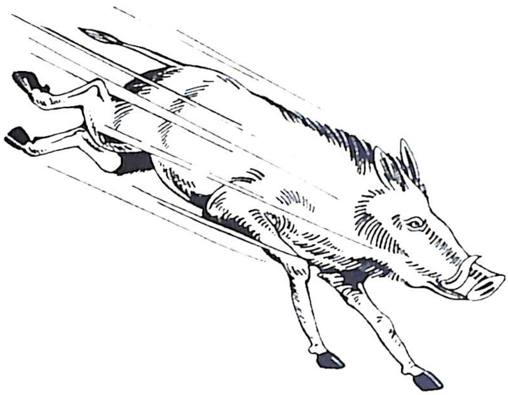
This sculpture is based on the verses which describe the theory of Evolution developed by Vishnu (155-156)



1. Matsya: Fish like animals



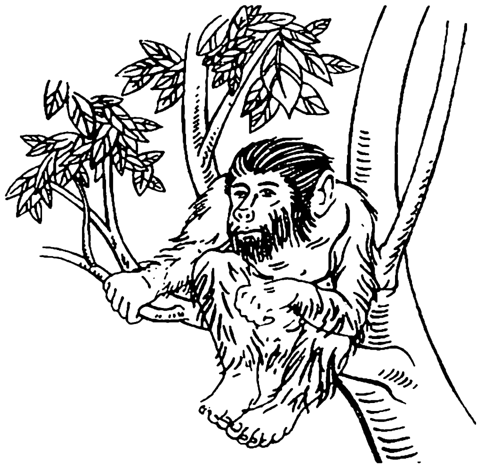
2. *Kurma*: Tortoise



3. Varah : Boar or pig like animal



4. *Narsingh* : Animal walking like a man.



5. *Bawan* : Dwarf (human being of short size)



6. *Parasuram* : hunting man with axe



7 *Ram** : human being

*The word Ram means one who lives together with other people. Hindus confuse Ram with Ram Chandra, a prince from North India, the hero of the epic Ramayan. Based on this, the priests have woven a theory of Avatars or incarnations adding to this list many other names.

Note : Vishnu is also called *Narayan*. The word means "coming from water". Because of his theory that life first developed in water, people gave him the title of *Narayan*. Another name of Vishnu is *Govind*, the man who knows all about the earth (*Go* = earth, *Vid* = know)

2.2 Dwapar: (6000 B.C. - 3000 B.C.)

The second period of India's mythological history is called *Dwapar.* According to *dharmshastra or Manusmriti* (the laws of the country) the *Prajapati* or the head of the state was elected from amongst the learned people. Around 3100 B.C., the greedy princes started violating the Laws or *dharma.* The Yadu prince of Mathura dethroned his father Ugrasen and became the king himself. He imprisoned the husband of his sister *Vasudeva,* the king of the state Dwarika (in Gujrat). Krishna, the son of *Vasudeva* later killed Kansa, the king of Mathura and annexed the territory to his state.

When Dhritrastra, the blind king of Delhi (then called Hastinapur) decided to give his throne to Yudhisthira, who was known as *dharmraj*, or expert in the Laws, and had distinguished himself in the field of Astronomy, in preference to his own eldest son, Duryodhan, the latter exploited his weakness of the habit of gambling where Yudhisthira went to the extreme of putting his wife and the kingdom on bet and accepted the banishment for twelve years as the result of losing the bet. Krishna, the king of Dwarika and a cousin of the rulers of Delhi, sought to bring about a reconciliation between the cousins. When all attempts failed, a war between the cousins Kauravas and Pandavas became inevitable.

The tales of this war were compiled in 8 800 verses in 400 A.D. This is known as Mahabharat. The original book is not available. For ages the narrators of Mahabharat have added and altered the verses to suit the taste of their audience but still underneath all the subsequent additions the original elements are preserved. The number of verses with all those additions had once become 200 000. The present version has 100 000 verses in *Sanskrit* language.

Many believe that during the war of Mahabharat, nuclear weapons were used. The reader may form his own opinion from the description of the following weapon.

"A single projectile was loaded with all the energy of the Universe. The blinding pillar of fire and smoke rose high up in the sky, shining like 10000 suns..... It was an unknown weapon, a staff of iron, a horrible messenger of death which reduced the Vrishni and Andhaka armies to ashes. The bodies were so burnt that they could not be identified., the hair and nails fell off, the porcelain broke down into pieces without any visible reason and the birds became white. After a few hours all the food was destroyed........ to get away from the fire the soldiers jumped into the rivers and washed themselves and their equipment."

The weapon´s effect on the surroundings has been described as follows:

".......... the winds started blowing... the sun looked as if deserting us, the whole universe seemed burning with heat and was in turmoil. The elephants and other animals affected by the weapon ran in panic.... The water was heated up and the creatures in that started boiling.
The enemy soldiers fell like burning trees. Big elephants burnt by the weapon fell down screaming. Other animals burnt of the heat ran here and there....."

The size of the weapon:

"A pipe of the death messenger was over one meter long. With the force of thousand thunders it detroyed all living creatures."

Then came the protest against the weapon:

"You cruel and wicked people, blinded by false pride, with the help of your iron pipe, are going to annihilate the human beings."

The ecological effect of such a weapon has been described as follows:

"......a substance like fire burns the hills, trees and rivers and all vegetation is reduced to ashes."

In Mausala Parva (a chapter in Mahabharat) the king orders that the weapons with nuclear warheads should be immediately destroyed:

" Terrified and sad the king ordered that the iron pipe missiles should be crushed to fine powder. Then he (the king) ordered the soldiers to throw the powder into the ocean."

Rockets and flying machines:

There are 230 verses which describe the principles of construction of the flying machines. In Samrangan Sutradhar there is discussion of advantages and disadvantages of different types of flying vehicles, their start and landing characteristics and the fuel used- "Para" (mercury ?) The type of wood and heat-absorbing metals suitable for the construction of the flight vehicles are also mentioned.

Here is the description of space flight:

"With the force produced by the internal energy of Para (the Mercury?), the wind is set into rotating motion and a man sitting inside can travel far in the air... the *viman* develops a force very like that of a thunder...if that iron engine is filled with Para and the fire is allowed to escape through the lower part, a force develops which roars like a lion and soon it looks like a pearl in the sky."

2.3 Treta: (3000 B.C. – 1000 B.C.)

The stories of Mahabharat tell us that there were no rains for several years. The sun burnt down everything. Then came the Great Floods or *Jalplawan.* The history of India of this period is closely related to the history of the Middle East.

About 2000 B.C., the *Asur*s rose to power in Messopotamia. When Aryans came to India around 2000-1500 B.C., the *Asur* kings ruled over the greater part of India. Two very powerful *Asur* kings in India at that time were *Vritrasur* in the north and *Mahisasur* in south India. *Vritrasur* was destroyed by the allied forces of *Indra* and the *Devas,* and *Mahisasur* was killed by Chandika Devi, a *Deva* lady warrior from North India.

The *Devas* had re-instituted the older system of government, popularly known as *dharma.* When *Indra* came to India, the greater part of the country was ruled by monarchs- both *Asuras* and non-*Deva*s. The Indian monarchs came from the old dynasties of *Purus, Yadus, Ayus, Druhyus, and Turvasas. Indra* followed *Manusmriti's* system of government but dethroned the deva king Suryadeva. He assumed the title of *Devaraj, the king of Devas.* After *Indra*, each Aditya (they had later grown to 12 in number) proclaimed himself as independent king of his province. India thus disintegrated into a large number of small kingdoms again.

About 1200 B.C., Lanka (modern Sri Lanka) rose to power under the mighty king *Rawan.* He brought under his control most of the territory of South India. Present Maharashtra *(dandak)* and the southern part of Uttar Pradesh were ruled by his relations or allies. The people in the south remained hostile to the Aryans and to the *Rishis* and were therefore called *rakshasas.* The prince of Kaushal (present Ayodhya) in North India, *Ramachandra* who hailed from the dynasty of *Suryadeva*, was trained in warfare from the early age of sixteen to crush the *rakshasas.*

When the time came for *Ramchandra* to become king, it turned out that his father, the old king had promised the throne to the son of his youngest wife. As a result *Ramchandra* was asked to leave the capital and stay away from Kaushal for the next fourteen years. This made little difference to his plans for crushing the *rakshasas*.

R*awan* was too mighty to be challenged. It would have been very unwise to take an army all the way to Lanka, waging war with the allies of *Rawan* on the way down. Instead armed with three advanced weapons, *Ramchandra* set out on an expedition with only his wife *Sita* and younger brother *Laxman*. In *dandak* (Maharashtra), his younger brother insulted the sister of *Rawan* and *Ramachandra* had to use one of the advanced weapons when they were surrounded by her army. *Rawan* in revenge kidnapped *Sita* and put her under arrest in one of his palaces in Lanka.

The king of *Kiskindha* in south India was *Vali*. Once when *Vali* was away fighting, his brother *Sugriva* proclaimed himself the king of the state. When *Vali* returned, he got very angry and as punishment he took *Sugriva's* beautiful wife and forbade *Sugriva* to enter the city. *Ramachandra* made a treaty with *Sugriva* that he would help him kill his brother *Vali* and make him *(Sugriva)* king, and in return the latter would help him with his army to destroy *Rawan*. *Sugriva* challenged his brother *Vali* to a duel. When *Ramachandra* saw that *Sugriva* was going to lose, he shot *Vali* from behind a tree. *Sugriva* became king of *Kiskindha* and *Rama* got access to his large and powerful army commanded by general *Hanuman*.

Ramachandra used the same policy in Lanka. He used *Vibhisan*, the brother of *Rawan* as a spy and promised him the throne of Lanka. *Vibhisan* helped him and *Ramachandra* won the war. The country which had been divided for several hundred years was united once again.

Ramchandra ruled the country strictly following *Manusmriti*. The modified code of Manu allowed the Adityas to assume the title of *Rajan* and they governed as independent rulers. The mightiest *Rajan* was called *Chakravarty* (or emperor) which replaced the old *Prajapati*. *Ramchandra* was an ideal ruler and he took extremely good care of his subjects. The word *Ramrajya* (the rule of *Ramachandra*) is used by Indians in the sense of an ideal administrative system.

Still *Ramchandra*, a great admirer of *Indra*, continued killing scientists *(Mayavis)*. When he came to south India, he met people who could fly manually by wearing wings. He flew from Lanka to his capital Ayodhya in an advanced flying craft *Pushpak-viman*. The *mayavis* of south India could also construct long bridges. After Rama's annexation of south India, science and technology *(Maya)* were rooted out as evil knowledge; and Indians were made to believe that all knowledge is Vedas which prescribe worship of elements like fire, wind, lightning etc.- similar to the beliefs of Aryan priests.

2.4 Kaliyug: (1000 B.C.)

Indian Astronomers have decided that *Kaliyug* started on the day the Mahabharat war ended. Thus, for all purposes of calculations, it starts in 3100 B.C. This again causes confusion as it leaves no room for *Treta*. *Kaliyug* means the continuing age. The starting date of *Kaliyug* is thus contradictory.

Ramachandra's rule provided stability in the country. The Aryan priests did not satisfy the intellectual Indian mind. The quest for old knowledge or Vedas started. The Vedas had long gone and disappeared. Instead the praise songs of war-heroes composed by singers or *Rishis* were presented as the books of knowledge. When the people did not find any knowledge, they were told to practise *Yoga* for enlightenment. Kings like *Janak* were curious to know what knowledge was contained in the so called Vedas. Out of the *Rigveda*, the priests composed the *Yajurveda* which formed the foundation of the Hindu religion. Explanatory books called *Upanishads* were written. Still the interpretation failed to satisfy the intellectual mind. Religious malpractices were multiplying under the pretext that these had been suggested in the Vedas. In the *Yajurveda*, the priests had added verses and text at will to justify malpractices.

The *Yagnas*, the pre-Aryan meetings in *Soma-houses* for drinking and intellectual discourses had become now rituals for worshipping the fire-god. The great warrior *Agnideva* was interpreted as fire. In this ritual, rice and clarified butter are poured on the fire, because *Agnideva* loved a dish of rice prepared with a lot of *Ghee*. Now *Yagna*, the ritual came to guarantee success in everything for the person who paid richly to the priest performing it.

Ashvamedh-yagna, the horse barbecue of pre-Aryan days became a special ritual for kings.

This *Yagna* guaranteed a son born to the queen who would make love to the horse before it was slaughtered. This was done in the presence of the perverse priests who claimed that it was prescribed in the Vedas.

Disgusted by such practices, the intellectuals denounced the Vedas. Vrahaspati, a great intellectual of his time thundered out that the authors of the Vedas must have been scoundrels and wicked people.

Trayo vedasya kartarah dhoorta, bhand, nishacharah

His followers, known as *Charvaks,* were atheists who strongly criticized the rituals and malpractices of the priests. They denied the existence of God and the soul. They preached that elements which jointly constitute the human body generate consciousness which is destroyed when the person dies. According to them there is no creator of the Universe. Elements combine together by virtues of properties inherent in them.

The sacrifice of animals to God by Aryan priests caused disgust among many Indians. This gave birth to *Jain* and *Buddhist* religions. Buddha preached:

"Sorrow is caused by Greed. Greed can be overcome by controlling Temptations., which in turn can be controlled in eight successive stages (Noble Eight-fold Path):

The following four are recommended to all:

Right Doctrine, Right Purpose, Right Discourse and Right Behaviour.

and the last four only to monks:

Right Purity, Right Thought, Right Loneliness and Right Rapture."

"Kill not- for Pity's sake- and lest you slay
The meanest thing upon its upward way

Give freely and receive, but take from none
By greed, or force, or fraud, what is his own
Bear not false witness, slander not, nor lie;
Truth is the speech of inward purity.
Shun drugs and drinks which work the wit abuse;
Clear minds, clean bodies, need no Soma juice."

[From: "Light of Asia" by Sir Edwin Arnold]

Buddhism appealed to all – to intellectuals as well as to the simple-minded. King Ashoka embraced Buddhism and sent missionaries to far off countries both in the east and in the west. Indians became Buddhists. Buddhism provided a foundation for building up a rational society anew.

It was during this period that the compilation of knowledge from the past began. The Universities of Taxshila and Nalanda became the centers of advanced learning. Panini rewrote and modified the grammar of the language *Bhasa* (or Vedic Sanskrit) and named it *Sanskrit Bhasa* (refined *Bhasa*). But *Sanskrit* became the language of the learned while the common people continued using *Bhasa* in its incorrect form known as *Pali*. *Pali* changed form from one region to another and the present languages *Hindi, Gujrati, Marathi, Bengali, etc.* eventually emerged from it.

The poet Valmiki wrote *Ramayan* in *Sanskrit*. Badranarayan (known as Vyas) compiled the stories of *Mahabharat* and edited them into 8800 verses in *Sanskrit*.

Buddhist intellectuals like Ashvaghosa, master debaters, challenged the Brahmnical rituals. A number of theories (or *Shastras*) appeared on the creation and dissolution of the Universe both from believers and non-believers: Sankhya by Kapil, Vedanta by Vyasa, Nyaya by Gotam, Vaishesik by Kanadas and Mimansa by Jaimini. Patanjali edited the principles of Yoga.

The Sankhya philosophy maintains that in the beginning of the Universe, there exist two eternal subtle and imperceptible elements *Prakriti* and *Purusha*. When *Purusha*, which is quality-less, apathetic and inactive, comes into union with *Prakriti*, the three forces *Sat, Raj* and *Tam*, which keep *Prakriti* in balance are disturbed. The energy of the fundamental matter (*Prakriti*) gradually increases and creation begins. The fundamental *Prakriti* obeys fixed laws.

This *Prakriti* is known in Vedanta philosophy as *maya*. Vedantists claimed that the building element of the Universe is *par-brahm.* In the beginning and at the end of the Universe, "there is nothing else but *par-brahm*, which changes to *brahm* and the creation begins."

Nyaya and Vaishesik call the building element of the Universe *parmanu*, the smallest particle which can not be split any further.

Mimansa recommends all sorts of rituals in particular *yagnas*. Heaven is attained only by the performance of *yagnas*.

An anonymous author wrote the *Bhagwat-Gita*. Relating it to the war of Mahabharat, he wrote the book as a dialogue between Krishna and Arjun, the war-hero of Mahabharat, who refused to fight. The *Bhagwat-Gita* explains all the different Hindu philosophies in simple and beautiful *Sanskrit* verses.

There was one weakness with Buddhism. The Buddhists did not establish any link with the Vedas, most important for Hindus. A Vedanti philosopher from Kerala, known as Shankar, challenged the Buddhists of his time and after public discussions and debates established the superiority of his doctrine. Many Indian rulers embraced Shankar's Vedanta philosophy and renounced Buddhism and Jainism. At the age of 39, he fell ill and went into hiding. After a short period of time, he died. Shankar's disciples established monasteries in north, south, east and west ends of India. Buddhism disappeared from India.

For the common people, these philosophies were too difficult to understand. Islam and Christianity appeared more attractive to people of low castes, who were badly treated by caste Hindus. *Guru Nanak* founded the *Sikh* religion to eliminate the menace of the caste-system. In extremely simple language he described the building element of the universe *brahm* as follows:

"He whose name is Truth, is the Maker (of the Universe), the All-pervading Being who is *Nirbhau,* is beyond the reach of time, is never born and is the All-glorious Being.—That Supreme Spirit lived in the beginning of the Creation, lives in the present and shall live in the future"

Kabir and *Nanak* tried in vain to create religions which would bring the Hindus and the Muslims together to a common faith in India.

Bhakti or blind faith as common to all religions proved also the only method to keep people faithful to the Hindu religion. The three great geniuses of India viz. Brahma, Vishnu and Shiva were now no longer human beings but the three attributes of God: the Creator, the Preserver and the Destroyer of the Universe. The heroes of the epics Ramayan and Mahabharat, *Ramchandra* and *Krishna*, became the incarnations# of Vishnu. Religious literature known as

puranas appeared to suit all level of intelligence and it was professed that there are innumerable ways to worship God and that all are equally good. This freedom "to worship whatever and whomever you like" became the strength of Hindu religion and has kept Hindus from converting to Christianity and Islam.

Note: The theory of Incarnation is based on the following verse of Bhagwat-gita.

Yada yada hi dharmasya glanir bhavati Bharatah
Abhutthanam dharmasya tadatmanam srijamyaham
Paritranaya sadhunam vinasaya cha dushkritam
Dharmasansthapnarthayascha sambhvami yuge.yuge

O Bharat! (Arjun) whenever there is decline of righteousness i.e. people lose respect for Law and Order, then I send forth myself. For the protection of the good, for the destruction of the wicked and for the establishment of the rule of Law (*dharma*), I come into being (on this earth) from time to time.

3. THE TRANSLATION OF THE RIGVEDA VERSES:

The translation of the verses follows a short introduction in italics to help the reader. The readers acquainted with the subject may skip the introduction.

The title of the chapter begins with the name of the *rishi* (the singer) and ends with the the name of the hero being praised. For example:

Madhuchhanda in praise of Agnideva

Here Madhuchhanda is the name of the singer and Agnideva is the hero whom Maduchhanda is praising in the chapter.

RIGVEDA

Mandal One

Chapter 1

Madhuchhanda in praise of Agnideva

The singer praises the Purohit (Prime Minister) Agnideva, who calls and conducts the meetings of the Devas (nobility) and attends those Yagnas[1] where the Devas from all over Bhu-lok[2] assemble. Agni pays money regularly to the soldier families and informs the rishis (singers) about the prevailing situation in the country. He explains to the singers the rules and regulations to be followed for establishing and expanding the family business of Soma and provides them with financial help and ration.

1.1 I admire Agnideva, the *Purohit* (the prime minister), who calls and convenes the *Yagnas* (the meetings of the noble people) and who is in charge of the treasury.[3]

1.2 Agni is worthy of being praised by older rishis as well as by the present ones. May he bring the Devas here (to my Soma-house[4]).

1.3 The well known soldier families receive wealth day after day from Agni for their living.

1.4 Agni attends that large Yagna feast where the Devas from all over Bhu-lok assemble.

1. Yagna is a formal gathering of people specially of the Devas (the nobility).
2. The region of north India (Aditi) not under foreign rule consisted of five provinces: Bhu, Bhuva, Svah, Maha and Jana.
3. Agnideva distributed wealth from the treasury to the needy displaced war-sufferers due to the on-going battles.
4. An alcoholic drink Soma was very popular among the Devas (the nobility of north India). A Soma-house provided over-night accommodation to the travellers. Food and drinks were available to people.

1.5 Agni, a sincere and skilful Hota[5] is renowned for many splendid deeds. May he come here (to my Soma house) with many other Devas.

1.6 O Agni! whatever wealth you give us, it helps us a great deal. It is specially true for us Angiras[6].

1.7 O Agni! we come to you full of respect for you, day after day, to get rid of misinformation (about the on-going battles) from our mind.

1.8 For expanding one's family business (of starting a Soma-house) he (Agni) explains clearly the rules to be followed in organising the large feasts.

1.9 O Agni! be easily accessible to us like a father to his son. Be near us for our well being.

5. Hota is the person who goes around inviting people to attend a Yagna.
6. A renowned family of praise-singers.

Chapter 2

Madhuchhanda praising Vayudeva, Indra, Mitra and Varuna

The singer is waiting for a very wealthy Deva, Vayu with Soma, freshly prepared and with songs to sing in his praise. Knowing Vayu's habit of spreading rumours, the singer wants that Vayu should talk to all about his good Soma preparation. The singer wants Vayu to come with Indra to taste his well prepared Soma. He praises Mitra and Varuna, the Dakshas (the tax-collectors) of vast regions who are known for being helpful to people and at the same time for being strict enforcers of the rule of law.

2.1 O handsome Vayudeva! come here. Drink this filtered Soma. Respond to our call.[1]

2. 2 O Vayu! the good singers, who know your time of arrival, are (always) ready with Soma and with songs to praise you.

2.3 O Vayu! may your scandalous tongue inform all about our (good) Soma preparation.

2.4 O Indra and Vayu! come and enjoy the freshly prepared Soma with the food. The Soma drops are longing for you.

2.5 O Vayu and Indra! come soon both of you. These Soma preparations are well known (to be the best) and are very rich in imparting vigour.

2.6 O Vayu and Indra! come for the distilled Soma, freshly prepared by the skilled people.

1 "Respond to the call": This expression has often been used. It can be translated as "please listen to our request".

2.7 I also invite Mitra[2], the respected *Daksh*[3] (tax collector) and Varuna[4], who can deal with the people of malicious intentions with great ease.

2.8 O Mitra and Varuna! augmenters of righteousness, guardians of righteousness, your fame for enforcing the rule of law is increasing more and more.

2.9 O wise Mitra and Varuna, born for the benefit of many, you carry out your duty as Daksh (tax-collector) very skilfully over this large territory.

2 Mitra joined Indra in his battles against the *Asur* kings. He was later appointed as the tax-collector of a vast territory.

3 A *daksh* is a tax-collector. The tax was called "*dakshina*".

4 Varuna was a very learned man and a just ruler. Before Aryans took over he was the ruler of Varanasi. Earlier name of Varanasi was "Kashi". During the rule of Varuna, the name Kashi was changed to Varunasi. Like Mitra, Varuna joined Indra and later became *daksh* - a tax-collector and worked for Indra.

Chapter 3

Madhuchhanda praising Ashvins and Indra

Ashvin brothers (the flyers) have skill in fast travel (flying). They have a vehicle which makes roaring sound. The singer has filtered Soma through a filter of cloth of micro openings. He has good meat for dinner. He hopes that with his gift of all the virtues of speech and a melodious voice to sing, he will soon become famous. He tells: " The speech (Sarswati) should be pure (free from untruth) and the composition for large gatherings (Yagnas) be rich in wisdom, excite the intelligent, be instructive to the audience, be fluent and reveal the intellect and skill of the singer. It should give courage to the warriors in battles."

3.1 O Ashvins, skilful at using your hands, cherishers of good deeds, geniuses in many fields, please enjoy the food prepared for the Yagna.

3.2 O Ashvins, heroes of many wondrous deeds, having skill in fast travel, accept our intelligently composed praise-songs.

3.3 O Nasatyas (Ashvins), wonder-doers, the cushioned chairs have been laid out for those who like to have a drink of Soma diluted with water. Please come in your roaring vehicle.

3.4 Come here Indra, the man with many virtues. This Soma, filtered through the cloth with micro openings, is waiting for you.

3.5 Come Indra, longing for Soma, which has been prepared by skilled people and is being served with the accompaniment of the best of songs (composed for) praising you.

3.6 Come Indra, driving your fast horses to have a drink of Soma and to listen to our songs. Taste our chanas (the roasted peas).

3.7 All the Devas, who help others and provide protection to people, are very welcome to us. May they contribute (money) generously to the Soma-brewer.

3.8 All the Devas, who are prompt in action, may please come to the Soma-brewer as fast as they can, like calves rushing to their own herd.

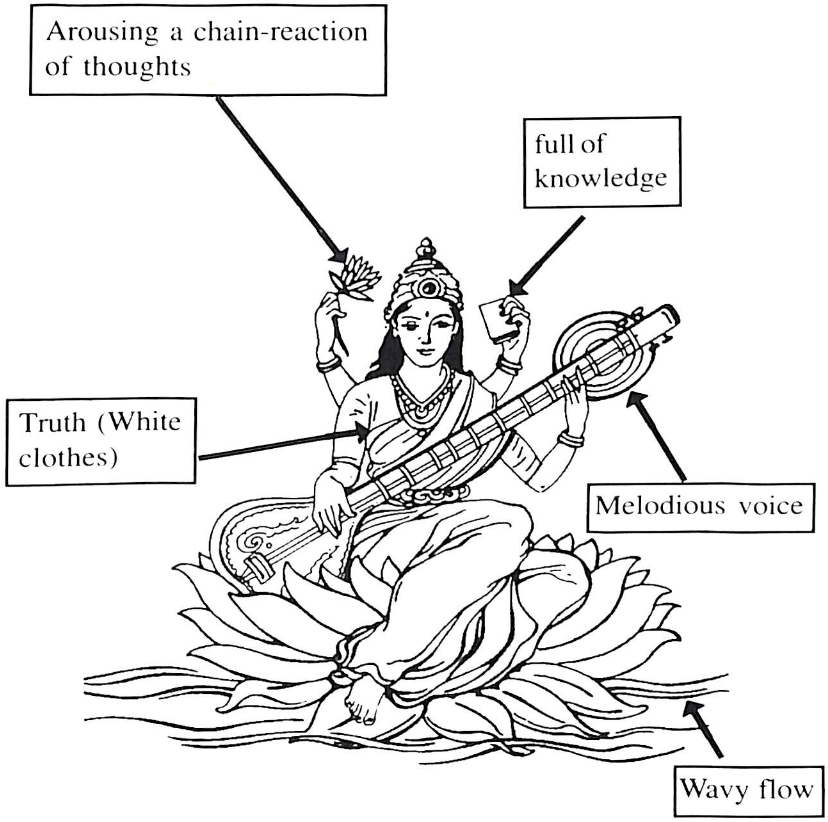
3.9 All the Devas, who are geniuses and successful, and who are devoid of malice, may please come in their cars to enjoy our meat preparation.

The following three verses describe the virtues of a good speech:

3.10 May our speech be pure. In battles may it fill the heroes with courage. May our Sarswati (speech) in Yagna-assemblies be full of wisdom and bring success.

3.11 In Yagnas, may our Sarswati be exciting to the quick-minded, and instructive to those who come with a favourable mind.

3.12 Sarswati with a wavy flow brings fine ideas into light and illustrates the intellect of the singer.



Artistic view of Sarswati – the virtues of Speech

Chapter 4

Madhuchhanda praising Indra

People become enemies of one who favours Indra, who, they say is plundering land-owners. The singer wants Indra to come to him for a drink along with his close friends, provided that they are good people. Indra is very friendly and a very charming person.

4.1 I appeal day after day to (Indra) the performer of noble deeds, for giving us protection (against those who hate us) like a milkman to his good milch cow

4.2 O Soma drinker! come to us when we start serving Soma. Drink and be delighted. A rich person like you can pay us with cows.

4.3 And then your good-natured close companions would get to know about us. Please come. Do not neglect us.

4.4 Further, let us ask the wise Indra, the fame of whose might is widely spread, which of his friends are good people?

4.5 Let them talk ill of us and rebuke us that we should go away somewhere else just because we admire (favour only) Indra.

4.6 Let the enemies say that our source of well being (Indra) is the destroyer of our land owners. May we receive Indra's protection.

4.7 Pour this Soma to him. He consumes most, and it shows its effect fast on him. Intoxicated (Indra) he becomes the charm of the assembly, inspiring and cheerful to his friends.

4.8 It was after drinking this (Soma) that Shatkratu[1] (Indra) became the killer of *Vritrasur* (the mighty Asur king) and defended his fellow warriors in the battle.

4.9 Indra! it is this (Soma) which filled you with courage in battles and made you Shatkratu and acquirer of wealth (spoil of the war).

4.10 Sing for that Indra, who is the source of wealth, accomplishes brave deeds and is a friend of Soma-brewers.

1. A title used for Indra – a man of hundreds of deeds of bravery.

Chapter 5

Madhuchhanda praises Indra

Indra is amassing wealth by plundering of towns. His advance could not be stopped even by the most furious enemies. Indra loves Soma. The singer wants Indra to drink fast so that he may find his songs more delightful and grant him the share in the spoil from the battles. He prays to Indra to keep people away from hurting his children.

5.1 Hasten here friends and admirers. Sit down and sing repeatedly the praises of Indra.

5.2 When Soma is served, let us all together sing the glory of Indra, the lord of all kinds of wealth, which is ever multiplying and is in abundance.

5.3 May he share with us the wealth acquired in battles from plundering of towns.

5.4 Sing for that Indra, whose horses could not be held back by the most furious enemies in the war.

5.5 Those whose horses need rest are coming this way for a drink of Soma; some for the brewed, some for the filtered and some for the Soma mixed with the curd.

5.6 O virtuous Indra! you immediately become extremely impatient and rush for a drink of Soma.

5.7 May a lot of Soma drinks get into you fast so that you perceive the singer's praise-songs as the most delightful.

5.8 Compositions of songs have further been enriched with your heroic tales. O Shatkratu! may our songs make you famous.

5.9 O Indra! we wish that your gift of vigour (by birth), which is a source of a thousand kinds of chivalry, may never decay.

5.10 We pray to you, Master Indra: let not our children be injured by people: keep the killers away from us.

Chapter 6

Madhuchhanda praises Indra

Indra with his elite troops of the Maruts (the soldiers) enters Deva-lok , the land of the Devas without any resistance. He freely moves around in his horse driven car. People who have close contacts with Indra have become men of importance overnight and command respect. The hidden treasures in Deva-lok are located by Indra and the troops are dispatched to the assigned places to confiscate the wealth. Most Devas part with their wealth willingly.

6.1 When the resting red colour horses (of Indra) are yoked for round tour, the lamps in Deva lok (the land of Devas), light up.

6.2 His favourite horses, strong and of red colour, the bearers of the Master (Indra) are now yoked on each side of his car.

6.3 At his will, the unknown people suddenly come to limelight. People with no personality become respectful.

6.4 Then, he himself declares the names of those (Devas) who are hiding their treasures, to them (Marut soldiers) who have assembled there.

6.5 O Indra! With the help of the Maruts, you can reach the most inaccessible places to destroy the forts and discover the hidden wealth in the early hours of mornings.

6.6 The glory-singers praised the mighty, when they (Maruts) went towards the house of a Deva with the intention of confiscating his wealth.

6.7 May you (Maruts) be seen by us, going together with Indra, fearless and cheerful and with the same

vigour (with which you go to a Deva's house to grab his wealth).

6.8 The team of glory-singers welcomed the Mighty One (Indra) when he rode into the Deva-lok with his favourite troops (of Maruts).

6.9 May those (Maruts) who are roaming around in Deva-lok or other beautiful places come to listen to our well-composed praise-songs.

6.10 We beg Indra to give us wealth, whether it comes from the spoil from Prithvi-lok or from Swarga-lok or from Antriksha or from Maha-lok.

Chapter 7

Madhuchhanda praises Indra

The Rishis (glory singers) are singing welcome songs for Indra who is armed with Vajra[1]*. The far-sighted Indra, who had captured Vritrasur*[2]*, has allowed Suryadeva*[3] *to continue as the ruler of the Devas. ındra is the only one now who rules over the wealth and the people of all the five regions.*[4]

7.1 The singers composed songs to welcome Indra and sang loudly and melodiously.

7.2 Indra, the glittering Vajra-holder is so friendly with his horses that they yoke themselves to his car by the word of his mouth.

7.3 The farsighted Indra who had captured the Mountain king with his foot soldiers has now installed Suryadeva as the king of Deva-lok.

7.4 O invincible Indra! Protect us with your insuperable defences in battles where thousands of people perish.

7.5 As friends, we pray to Indra who slew Vritra by Vajra, for protection in battles, big as well as small.

7.6 May he (Indra), the source of our well-being and overwhelmingly generous, deliver this pot full of treasure to us without any hitch.

7.7 On each occasion of wealth distribution, better and better compositions have been sung. In fact, I do not think those songs for Vajra-wielder Indra are sufficiently satisfactory.

7.8 Just as a farmer steers the plough-ox for well-being, so does the mighty Lord, being always compliant.

7.9 Indra alone now rules over the riches of the dwellers of the five regions.

7.10 We invite you Indra to our house, but you are always surrounded by a lot of people everywhere. May we enjoy your exclusive company.

1. An advanced weapon constructed by one Tvastri, which gave Indra upperhand in the battle against the mighty Asur king Vritrasur.
2. Vritrasur was a mighty Asur king who ruled over the greater part of North India
3. Suryadeva was the king of Devas and a great astronomer of his time.
4. The five regions or states were: Bhu, Bhuvah, Svah, Mah and Jana.

Chapter 8

Madhuchhanda in praise of Indra

Vritrasur could not stop Indra's advance even by showering Mushtika[1] missiles. With Indra's help the Devas can overpower mighty enemies (Asurs) with large armies. Indra's supremacy as a mighty warrior lies in his skilful use of Vajra weapon. When Indra has won a battle, he shares the spoil of the war with people, in particular wealth and women. Even singers can get the women if they so desire.

8.1 O Indra, the victor and the humbler of our foes, bring in abundance the wealth for distribution and for our protection.

8.2 Under your protection, the soldiers on horseback could not be repelled by Vritra even by showering the Mushtika missiles.

8.3 Under your protection, may we help you to carry the heavy Vajra to triumph over our foes in the battles.

8.4 We shall overcome even large armies with you as ally and with the help of soldiers skilled in hurling missiles.

8.5 Mighty is Indra. Moreover, his supremacy (over his foes) lies in the skilful use of Vajra. The fame of his chivalry has spread all over Deva-lok.

8.6 In battles, all, including the singers, who wish to acquire the young women of child-bearing age, get their wishes fulfilled.

8.7 His food canal is like a broad river through which Soma flows into his ocean-like, Soma-consuming belly.

8.8 The tales of his generosity are being circulated all over Maha-lok, that he gives away like the branch of a tree laden with ripe fruits.

8.9 O Indra! your fame for giving protection to people like me has spread fast all over.

8.10 When Indra comes for the drink of Soma, it is extremely desirable that the singers sing the songs of his glory, and of his chivalry.

1. Mushtika-missile was a hand-held missile.

Chapter 9

Madhuchhanda praising Indra

The singer is inviting Indra for food and Soma drink. He wants to sing his glory and expects Indra to come to him with a large number of his well-wishers. Indra has already read the composition and he has approved it.

9.1 Come Indra. Enjoy a variety of dishes along with the drinks of Soma. Then feeling mighty and powerful, be victorious over your foes.

9.2 When Soma is ready, serve this pleasure-giving drink to Indra, which gives its exhilarating effect fast to him, one who accomplishes all.

9.3 O handsome Indra! be pleased with these enjoyable glory-songs. Come at *savans* (time of the day when Soma is prepared) with a lot of people with you.

9.4 O Indra, protector and benefactor! I have composed these praise-songs for you. They have already reached you and you have approved them.

9.5 Make us excited (for acquiring) by displaying the wonderful wealth. O admirable Indra, after all it is yours and it is in great abundance.

9.6 O Indra! tempt us for the acquirement of wealth. We are diligent and renowned singers.

9.7 O Indra! give us undying fame, spreading far and wide, by giving us enormous quantity of food and cattle which may last us lifelong.

9.8 O Indra! make us famous and strong by giving us thousands of different types of wealth and also those wagons loaded with food stuff.

9.9 We appeal to Indra, the praiseworthy lord of wealth, for the protection against the people who are on the move. We sing loudly our songs in his praise.

9.10 Elderly guests at every corner in Soma houses praise the might of Indra.

Chapter 10

Madhuchhanda praising Indra

The singer calls Indra a Kaushik (a man from the land of Kush?). Brahmins have raised Indra and his family higher up in social rank. Swarg and Prithvi could not manage to stop his destructive force.

10.1 O Shatkratu (Indra)! the singers are singing praise-songs in Gayatri metre, the admirers are paying homage to you and Brahmins are raising (in social ranks) you up like a bamboo-pole.

10.2 When a great deal of activity (of plucking Soma leaves) starts, like climbing one hill after another, Indra immediately knows what is going on. With the strong desire for drink, he starts in that direction.

10.3 O Soma drinker Indra! yoke the long-maned, strong and well-fed steeds and come to listen to our songs composed for praising you.

10.4 O good-natured and wealthy Indra! come here. Listen to our praise singers. Show your appreciation openly and loudly so that it attracts a larger crowd of customers.

10.5 We shall sing more and more heroic tales of Indra's irresistible might, so that he may enjoy our friendly company while taking a drink of Soma.

10.6 We approach Indra for his friendship, for the wealth and for the protection. The good-hearted, kind and mighty Indra is capable of protecting us.

10.7 O Indra, Vajra wielder! the food distributed by you is in abundance and is everywhere easily available. Please open the door of your cowshed (for us) and give us wealth.

10.8 Swarg and Prithvi together cannot contain your destructive force. We wish you to take control of the flow of water from Swarg-lok and make the water available to us in large quantities.

10.9 Indra, whose ears hear everything, listen quickly to my prayers to you. Hold in your heart my praise-songs like the words of a dear friend.

10.10 We were impressed with your generosity when you responded to our calls in the battles. We call now for the thousand-fold protection of the benefactor (Indra).

10.11 O Indra, O *Kaushik*, come and take a drink of Soma happily. Give a new start of life to (me) the Rishi so that he may live long, O you! abundantly endowed with riches.

10.12 May these our praises be on all occasions with you (in your thoughts), for you deserve the praise. May these songs make your life richer and may our friendly songs become a source of happiness to you.

Chapter 11

Madhuchhanda in praise of Indra

The mighty and invincible Indra gives away wealth generously and takes care of his friends even when the battle is at its worst. He is the best of all war-lords. Young and ruthless Indra is born as the destroyer of the cities. The Devas feared no longer for their life after he defeated the army of the Asur king Val which was well protected by hills on each side. Indra slew Sushna, skilful in the use of unconventional weapons.

11.1 Our praises magnify Indra´s virtues and spread them out vast like an ocean. He is the most valiant of warriors and the lord of all generals in the war.

11.2 Because of your friendship Indra, O lord of might, we have no fear in the battles. We bow to you, the victorious and invincible.

11.3 The old generosity of Indra in giving away wealth and providing protection is in no way any less (today) for the singer who asks for food and wealth even when he is planning for a battle.

11.4 Indra is born as the destroyer of cities. He is young and intelligent with unbounded strength. Bearer of Vajra, he is capable of accomplishing anything and everything. He is praised everywhere.

11.5 When you (Indra) defeated the army of the Asur king Val, well protected by hills, the Devas who were oppressed by him had no fear any longer.

11.6 O brave one! I have been talking about your generosity in Sindhu, and now I have come back to you again. Those praisers sitting around you, know your feats (of valour) very well.

11.7 With your super skill, you have slain Sushna, who was a *mayavi*[1] warrior. The wise ones know it. Let me further add these tales to your songs of glory.

11.8 The glory-singers have praised with all their skill, Indra, the Lord, whose bounties are of a thousand ways, or even more.

1. A Mayavi warrior was one who used advanced weapons.

Chapter 12

Kanva praising Agnideva

Agnideva has been elected as the envoy of the Devas. He keeps people informed of the dangers facing the country, in well organised Yagna meetings. Agni is most popular among the singers. He fights and destroys the enemies of the Devas. He regularly gives out food to people unable to support themselves during the war.

12.1 We have chosen Agnideva as the messenger of the Devas and the Herald who successfully conducts Yagna-meetings. He is very well informed.

12.2 To the well-loved chief, when he comes carrying food, people shout (with joy) Agni!, Agni! for receiving the food.

12.3 O our adorable Herald Agni! bring the Devas here and tell them that the chairs have already been laid out.

12.4 As you discharge the duty of a messenger, inform all those who are longing for the drink and all those who are with the Devas that they may come for the drink and be seated on the chairs already laid out.

12.5 As soon as you hear our call Agni, destroy our foes and all those who help the *Rakshasas*[1], with burning vigour.

12.6 Our leader Agni, Lord of the House, ever young, the distributor of food, with tongue speaking always for more distribution, is highly adored by the wise (singers).

12.7 O wise and truthful Agnideva, you are praised in all feasts as the destroyer of the enemies.

12.8 O Deva Agni! make the life comfortable of him, who shows great respect to you as the envoy of the Devas.

12.9 Whoever invites you, Agni, to dinner arranged for the Devas, give him protection, O Sincere One!

12.10 May our Sincere One, ever ready to help, Agni, bring the Devas here for the dinner and for the Yagnas.

12.11 Praised with our newest Gayatri song, shower us with riches, women and food.

12.12 O Agni! accept our request, pure and honest, for inviting here all the Devas in every possible way.

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1. *Rakshasas*: Those who did not accept the sovereignty of the Aryans and continued attacking their settlements.

Chapter 13

Kanva praising Agni

The singer Kanva requests Agnideva to attend the Yagna along with the other Deva friends. Two ladies Nakt and Usha who are liked by the Devas have also been invited. He has invited Tvastri, the designer of Vajra. The singer boasts that he had organised the dinner for Indra so well that people still talk about it.

13.1 O most respectable Agni! invite the Devas here to the dinner. O sincere Herald bring them together.

13.2 Today, O wise one, for the sake of my children, please send this delicious food to the Yagna (arranged) for the dinner of the Devas.

13.3 I pray to the dear and sweet-tongued Narasans (Agni) to come here to this Yagna-assembly for dining.

13.4 O Agni, you are the Herald, legally elected. Please bring the Devas, whom we have been missing, in your comfortable vehicle.

13.5 O good people, lay out the chairs with soft backs in proper order for the people to taste the delicacies.

13.6 Let us open the door of the Soma-chamber today for the two ladies who were not allowed to enter so far, for the sake of righteousness.

13.7 I pray to the two beautiful ladies, Nakt and Usha, to come and be seated on our chairs in this Yagna.

13.8 I request the callers of the Devas, who are wise and sweet-spoken to start the Yagna-feast.

13.9 May the source of delight, the three (personified virtues of speech) Ladies Ida, Sarswati and Mahi (help us to praise those) be (with us) among the chairs and may never let (the virtues of) our power of speech decay.

13.10 I pray to Tvastri to come who is most skilful and multigenius. May he solely be ours (be helpful to us exclusively).

13.11 O food grower Deva! please deliver when I send for it, all that is needed for the dinner of the Devas.

13.12 I invite the Devas to the house of the arranger of feast where the feast for Indra was once arranged so well that it is still being talked about.

Chapter 14

Kanva praising different Devas

The singer invites Agni, the Herald and the envoy of the Devas, for drink and dinner. The singer wishes to sing the songs of his glory in the presence of other renowned people like Indra, Vayu, Mitra, Pushan, Bhag, Adityas and Maruts etc. The singer requests Agni to bring the Devas in his special car driven by the use of mind.

14.1 Come Agni and listen to our songs in praise of your glory. Come for the drink of Soma and for feasting with other Devas, who have come here from all over.

14.2 The Kanvas are inviting you for singing your accomplishments. O Agni! Come together with other Devas.

14.3 I invite Indra, Vayu, Brahaspati, Mitra, Agni, Pushan, Bhag, Adityas and the troops of Maruts (to my House).

14.4 The intoxicating and exhilarating Soma has been poured out to all of you and it is sweetened with honey.

14.5 The Kanvas, desirous of protection, have missed you. The decorated chairs have been laid out for the dinner.

14.6 Come with the Devas here for the drink of Soma in the vehicle with comfortable (back) seats, which brings you here driven by the use of mind.

14.7 O Agni, protector of Law and sweet spoken, offer the guests this delicious drink and let their wives join them.

14.8 O Agni! When these adorable guests sip the Soma with their tongue, let them shout "Vashat" (cheers).

14.9 The wise Hota (caller) invites here all the Devas wishing to have a drink at sunrise.

14.10 O Agni! Drink the sweet Soma with all the companions of Indra, Vayu and Mitra.

14.11 O Agni! You have been appointed by people the messenger and Caller of the Devas, and you attend noble meetings. Please bring all those people here to our feast.

14.12 By yoking the red-coloured horses to your vehicle, O Deva, bring the Devas here in it.

Chapter 15

Kanva Medhatithi's invitation for the Soma-drink

The singer Medhatithi requests Indra, Maruts, Nestar and Agni to become his regular customers. He praises Dakshas (the tax collectors), Mitra and Varuna for being strict in enforcing Laws. At the sight of a wealthy customer, the singer asks other customers to leave the room so that he could earn more money from the rich fellow.

15.1 Indra, drink Soma regularly. Let the intoxicating drops enter into you, their abode.

15.2 Maruts! Come for the drink regularly and drink straight from the pot. Honour our Soma-drinking bout (by your presence), you, who are generous by nature.

15.3 O Nestar ! Come regularly for the drink here with your wife because you pay very well and speak to people highly of our Soma-bouts.

15.4 O Agni! Bring the Devas here. Make them sit in three well-decorated rows. Come for the drink regularly.

15.5 O Indra with the wealth looted from Brahmana[1], drink Soma more often. For you (our) friendship is wide open.

15.6 O Mitra and Varuna! You both are Dakshas with firm principles, difficult to be deceived. Come to our Soma-drinking bouts regularly.

15.7 Desirous of wealth, ready with (Soma-) grinding stones for the Soma-feast, the brewers are waiting for the wealth-giving (generous customers) Devas.

15.8 We invite those wealthy Devas, who are known to pay well.

15.9 Please get out all of you altogether, quickly. A wealthy man wants to have several drinks straight from the Nestar-pot one after the other.

15.10 This is your fourth drink one after the other. O rich man! I request you therefore to make payment.

15.11 O Ashvins! very intelligent, performers of good deeds and regular visitors of Yagna assemblies, enjoy our sweet-Soma.

15.12 Admired by householders, you are a regular arranger of Yagnas. Take all Devas together to those (Soma-brewers) who adore them.

1. Present Rajasthan was known as Brahmavarta. Rishi probably means this region.

Chapter 16

Medhatithi praising Indra

The singer requests Indra to come to him for the drink of the freshly prepared Soma every morning and afternoon in his car driven by long-maned horses. He sends for Indra as soon as Soma is ready and prepares rice for him cooking it in clarified butter.

16.1 O Indra, you, who provide all that one desires, let the bulging eyed horses bring you here for the drink of Soma

16.2 Let the horses bring Indra in his comfortable car to enjoy the rice cooked in *Ghee* (clarified liquid butter).

16.3 We pray to Indra to come every morning and afternoon for the drink of Soma.

16.4 O Indra, come for our freshly prepared Soma with your long-maned horses. We send for you as soon as the Soma is ready.

16.5 May he approve our invitation-song and come for the freshly prepared Soma every morning and drink like a thirsty stag.

16.6 These Soma drops have been carefully prepared and are served at the cushioned seats. O Indra, drink them to enhance your might.

16.7 May this most excellent request-song appeal to you and may it be pleasing to your mind. And then you (will be tempted to) come to drink our freshly prepared Soma.

16.8 For drinking the freshly prepared Soma and for the intoxication, Indra, the Vritra-killer goes everywhere.

16.9 You Shatkratu! fulfil our desires by giving us plenty of cattle and horses. We praise you with the best of our ability.

Chapter 17

Medhatithi in praise of Indra and Varuna

The singer prays to the mighty rulers Indra and Varuna for helping him to destroy his enemies. The singer is ready to serve them and sing their glory in return for wealth and protection.

17.1 O mighty rulers Indra and Varuna! I pray to you both to give us protection. May they both extend their favour to us.

17.2 O you supporters of people, always on the move, stop and listen to the call for the protection of the singer.

17.3 O Indra and Varuna! we wish to remain under your patronage so that we could receive wealth from you to satisfy our needs.

17.4 May your good reputation and your gentle nature become the source of strength to us.

17.5 Indra, best amongst thousands of donors, and Varuna, from amongst the most renowned ones, are selected to be praised again and again.

17.6 By enjoying your protection, may we amass wealth in abundance.

17.7 I appeal to you Indra and Varuna for different kinds of wealth and for help to triumph over our foes.

17.8 Indra and Varuna! we are eager to serve you. Provide us with security and comfort.

17.9 O Indra and Varuna! may this earnest praise-song appeal to you both. May this conjoint praise-song spread your fame.

Chapter 18

Kanva Medhatithi in praise of Brahmanaspati

The singer praises Brahmanaspati, the head of the council of singers. He cures diseases, helps to acquire nourishing food, helps singers to organise Yagna-feasts and protects people from criminals. The singer advises " if you pay your tax (dakshina), prepare good Soma and if you are in good books of Brahmanaspati and Indra, you shall not be treated as a criminal".

18.1 O Brahmanaspati! make Kakshivan, the son of Aushij well-known everywhere as a good Soma brewer.

18.2 May he (Brahmanaspati) who is rich, the healer of diseases, the acquirer of riches and nourishing food, be prompt to help us.

18.3 O Brahmanaspati! protect us from people who are criminals, trouble makers and from those who talk ill, so that they don´t reach us.

18.4 He does not perish who serves Soma to soldiers, Indra, Brahmanaspati and to all other people.

18.5 May you Brahmanaspati, Soma, Indra and Dakshina (tax payment) save the man from being punished as a criminal.

18.6 I have come to the Head of *Rishis*, a wonderful person, liked by all, generous, intelligent and a friend of Indra.

18.7 Without whose help a meeting arranged even by the wise men is not successful. He helps the singers to reach a unanimous decision.

18.8 He rewards one who prepares good food, sees that the feast is successful and that the invitation has reached all the Devas.

18.9 (Thanks to Brahmanaspati, that) I have (had the fortune of having) seen Narsansa (Agni), the most famous man of Deva-lok, most resolute, widely renowned and the man of (great) glory.

Chapter 19

Medhatithi in praise of Agni and Maruts

Agni is the mightiest among his countrymen and the Devas of Maha region are all on his side. Maruts are good looking but they become fierce on the battlefield. Nobody can stop the advance of the Maruts. They live among the Devas in Deva-lok. They cross the sea by using the sail of cloth on their boats.

19.1 O Agni come with the Maruts. You are cordially invited to this feast of potent Soma made with cow milk.

19.2 Agni! come with the Maruts. Neither any Deva nor any other man is stronger than you in might.

19.3 Agni! come with the Maruts. Everybody knows that the Devas of the region of Maha have no grudge against you.

19.4 Agni! come with the Maruts. Those violent ones are heard singing battle songs and are irresistible in their might.

19.5 Agni! come with the Maruts. These (Maruts) good looking ones are well disciplined, but become fearful and destroyers of enemies.

19.6 Agni! come with the Maruts, those who live with the Devas in beautiful Deva-lok above Antriksh.

19.7 Agni! come with the Maruts. These can move the mountains and make the sea uneasy.

19.8 Agni! come with the Maruts. With their might, they stretch the cloth with the ropes and cross the sea.

19.9 Agni! come with the Maruts. I pour out sweet Soma, the first drink for you.

Chapter 20

Medhatithi in praise of the Ribhus

The singer praises the Ribhus, the skilled craftsmen who have constructed: (a) a comfortable car for Indra, (b) a light-rolling vehicle for the Ashvins, which circulates in the sky and (c) a mechanical cow which yields juice. They have made their parents young by constant efforts and advice. They have made a serving spoon four-in-one for pouring Soma.

20.1 This praise song was sung by the wise singers themselves for raising the funds for the Deva (Ribhu).

20.2 They constructed a car with their skill for Indra, to which the horses yoke themselves by word of his mouth. They made it by assembling (the parts) with the pins. Come and attend the Yagna.

20.3 They have constructed a comfortable vehicle for the Nasatyas (Ashvins), which circulates in the sky and have constructed a cow which milches juice.

20.4 They made their parents young again and by means of constant exercise they became straight and handsome.

20.5 O Ribhus! may the intoxicating Soma come into you in the company of Indra, the Maruts, the Adityas and the regents.

20.6 That new Soma serving spoon wrought by Deva Tvastri, you remade it into four-in-one.

20.7 They should receive our money from each one of the twenty one Soma brewers, with praise for their skill.

20.8 The bearers pour out without spilling and skilfully each portion (drink) when serving in the assembly of the Devas.

Chapter 21

Medhatithi in praise of Indra and Agni

The singer invites Soma lovers Indra, Agni and Mitra to his house. The great heroes Indra and Agni have crushed the Rakshasas[1] and have brought peace and happiness to the region.

21.1 I invite here Indra and Agni and wish to sing their glory when they are drinking Soma.

21.2 O men! Praise Indra and Agni, glorify them and sing their chivalry in Gayatri[2] meter in all Yagnas.

21.3 I invite here soma lovers Indra, Agni and Mitra because of their reputation, for drinking a lot of Soma.

21.4 We always invite here Indra and Agni, the mighty ones, to the freshly prepared Soma. May they (always) come to us.

21.5 The great leaders Agni and Indra have crushed the Rakshasas, who have no supporters now and are left with nobody to defend them.

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1. Those people who did not accept the sovereignty of Aryans and attacked their settlements in the night. They also punished Rishis for praising Indra just because he paid them well.
2. Gayatri meter was considered most effective for praise-songs composition . It consists of one line and a half and therefore it was easy for the listners to commit to memory and by reciting to others the fame of the hero spread fast.

21.6 O Indra and Agni! it is your sincere, intelligent and excessively alert strategy in war, that has brought peace and happiness to us.

Chapter 22

Medhatithi in praise of the Ashvins, Vishnu and others

The singer requests the Ashvins to visit him at his home which is on the route of his noble car. He thanks Savitar[1] for establishing Law and Order in the region and hopes that once again Prithvi (the vast planes) with its seven[2] regions becomes a safe and comfortable place to live. It was for this reason that Agni made Indra his friend to get rid of the Asuras. Vishnu had divided Prithvi into seven regions. He had also calculated the total time of formation of earth in three steps. This unchallenged work of Vishnu has been accepted now as basic knowledge.

22.1 Inform the early travellers, the Ashvin brothers, to come this way to have a Soma drink.

22.2 We invite both the Devas, the Ashvins, who have the noble car, who are the most skilful drivers and who visit Deva-lok very often.

22.3 Your pot is full of honey. O pleasant Ashvins, let the people gathered here have it as much as they desire.

22.4 O Ashvins! the Soma-brewer's house is not far from the place where you are going to in your car.

22.5 I appeal to Savitar, who has gold in his fingers, for protection. He knows where the Devas like to go (for a drink).

22.6 Pray for succour to Savitar, the son of Aps. His command (to his soldiers to protect us) is so desirable.

22.7 We invite Savitar, who looks after people and distributes clothes and wealth in different forms.

22.8 Come here friends and be seated for listening to the praise-song of Savitar, our giver, looking grand with gold and jewels.

22.9 O Agni! bring the Devas women here, who are willing to join and bring Tvastri for a drink

22.10 O Agni ! bring here for the pleasure of the youngest Hotri: Bharati, Varutri and Dhisana.

22.11 May the Devis[3], delightful and most comforting, virgins and those who know how to give pleasure, make us happy.

22.12 I appeal to Indrani[4], Varunani[5] and Agnani[6], to come here for the drink of Soma and for my well being.

22.13 In our assembly, may people from Maha-lok, Deva-lok and Prithvi-lok mingle and fill us with all sorts of pleasure-giving and nourishing things.

22.14 In the well established land of the Gandharvas[7], the singers quench their thirst with water which tastes as good as *Ghee*.

22.15 May Prithvi-lok become a safe, spacious and comfortable dwelling place, a fountain of happiness.

22.16 Let our Devas live happily on Prithvi-lok and its seven regions, which were demarcated by Vishnu.

22.17 This Vishnu determined the three[8] stages of the (formation of) whole earth with its dusty surface which the earth put on.

22.18 Three accomplished stages of Vishnu have since remained unchallenged and hence have been accepted as the basic knowledge.

22.19 Look at Vishnu´s work. It is this which led Indra´s close friend (Agni) to make this determination (of freeing Prithvi from the Asuras).

22.20 Vishnu´s great steps are always visualised by the learned (by mind's eye) in Deva-lok even by those who find it difficult at first sight.

22.21 The singers and admirers feel enlightened with the great knowledge of Vishnu´s three steps (of earth's formation).

1. Chief of Rudras i.e. commander-in-chief.
2. The seven regions of Prithvi (or Northern planes) were: Bhu, Bhuvah, Svah, Maha, Jana, Tapah and Satyam´
3. Deva women.
4. Wife of Indra.
5. Wife of Varuna.
6. Wife of Agni.
7. The people of Gandhar (North West India)
8. The three steps of formation of earth are: Krita, Trita and Sayan.

Chapter 23

Medhatithi praising Vayu and others

The singer praises the Maruts who came from the land of Prishni and fought bravely under the command of Indra in the war against the Asur king Vritrasur. He praises their generosity when they drink Soma. He invites Pushan[1] *and requests him to be seated on the chair received from him as the spoil of the war in Deva-lok. The unusual piece of furniture is made of the bones of an animal which does not exist anymore.*

23.1 O Vayudeva ! come and drink the strong and well prepared Soma mixed with milk and ready to be served.

23.2 We invite both Indra and Vayu, who often visit Deva-lok for the drink of Soma.

23.3 The singers appeal to Indra and Vayu for protection. They are swift like thought (in action), have thousands of eyes (i.e. are vigilant), and look after the singers well.

23.4 We invite Mitra and Varuna renowned as sincere Dakshas, for drinking Soma.

23.5 I invite Mitra and Varuna who rightly maintain Law and order, the lords of shining (with fame) righteousness.

23.6 May Varuna be our chief protector and Mitra guard us with all aids. We pray they make us rich.

23.7 We invite Indra together with the Maruts. May he enjoy the drink together with his troops to his full satisfaction.

23.8 O Indra, you are the leader of the troops of the Maruts, of the Devas and of all the life supporting wealth. Listen to my call.

23.9 You generous ones (Maruts)! Together with the might of Indra, you killed Vritrasur so that the wicked could no longer rule over us.

23.10 We invite all the Devas for the drink of Soma along with the valiant Maruts, the sons of (the land of) Prishni.

23.11 Victory is all round when the Maruts fiercely march for the battle and it brings prosperity to the people.

23.12 After conquering, you laugh like thunder. O Maruts! Defend us and make our life happy.

23.13 Come Pushan, be seated on this beautiful chair, which was seized in Deva-lok, made of animal not existing any more.

23.14 Pushan besieged the king, in the well-concealed fort and found this unheard of beautiful chair.

23.15 Just as for barley, the field is ploughed again and again by oxen, our drops of Soma have to be processed in six stages.

23.16 The mothers going along these paths with all their relations for the feast, are often heard talking about this delicious drink (Soma prepared by me).

23.17 The rivers which are under the control of Suryadeva[2] or those which Suryadeva shares with others, may (the water of those) they be accessible to us for Soma feast.

23.18 I invite the river Ladies, where our cows quench their thirst. Let our celebration be for the streams.

23.19 We owe to water our life and our medicines. Let us praise the water. The water fills the Devas with vigour.

23.20 To me and to Agni, Soma proves that water of our rivers provides prosperity in many ways: it has healing effect and cures several kinds of diseases.

23.21 May water protect the medicinal herbs and keep me healthy for a long, long time, so that I may visit one day Suryadeva, the king.

23.22 If I have lied, cursed some body, or illtreated some one, may water wash away all my sins.

23.23 I have been in search of water till today and I have found it tasting like juice. O water-giver Agni! take me under your mighty protection.

24.24 O Agni! Provide me and my family, your mighty protection so that we may enjoy security in life. Indra, the Devas and the Rishis will soon get to know of the noble deed of yours.

1. Administer at the village-level (e.g. a sheriff)
2. Suryadeva was the king of Devas before Indra dethroned him.

Chapter 24

Sunahshepa praising Varuna etc.

The Rishi wonders if there are Devas like Agni who can get back the control over Aditi so that he could visit his parents. He warns Varuna that his vast territory where a lot of food and medicinal herbs are grown is slowly being occupied. He talks of him as a rightful and just ruler who made roads in difficult terrain for the king of the Devas, Suryadeva. The Rishi is imprisoned by Varuna for committing a crime and tied to a pillar by ropes in three parts of his body. After appealing to Aditya, (the governor) he is released by Varuna on promise that he shall never violate the laws again.

24.1 Who exactly among the Devas is invincible; what good name has he; whom shall we praise? It is he, who shall free the mighty Aditi (from foreign rule), and then I shall be able to visit my father and mother.

24.2 Agni is the first we think of, the pleasant name among the invincible Devas. He shall restore us the mighty Aditi, and I shall then see my father and mother.

24.3 We pray to you, Deva Savitar, the lord of all precious things, to give us our share, which would make our life happy.

24.4 You who are famous, free from all defame and free from all hatred from the very beginning, deliver us the food with both your hands.

24.5 O Savitar! We praise you more and more for delivering our share of food. Under your protection, the wealth increases.

24.6 I can hardly imagine anybody challenging his authority or trying to violate it. Not even the rivers or the wind continually flowing in their course can violate his ordinance.

24.7 The honest Daksh and regent Varuna is not aware that he is holding the stem of the plant, while the lower part (the root) is being loosened up. We wish that it may remain firmly rooted.

24.8 King Varuna made a spacious pathway for king Surya to travel. He made him set his foot where it was not possible to walk earlier and suffered from pain due to ill-speaking and heart-breaking criticism.

24.9 O Rajan (Varuna)! you own hundreds of medicinal plants and thousands of food-growing fields. Be earnest and merciful to us. If by mistake we have committed a crime, please pardon us.

24.10 Where do the constellations depart that shine at night above us, high up in the sky? As the moon moves on in splendour, Varuna's laws (of the motion of stars) are rigorously followed through the night.

24.11 O Varuna, ruler over a wide territory! I ask this of you humbly, requesting for favourable treatment to a food and drink seller (Yajman). Consider this without being angry and do not take our life.

24.12 This one thought comes to my mind day and night: "What happens to fettered Sunahshepa, after he has appealed to Varuna? Shall the same Raja Varuna free us?"

24.13 Tied to the pillar in three places, the fettered Sunahshepa made his appeal to Aditya. Because of that, the wise king Varuna, who could not be fooled, untied his chains and freed him.

24.14 We bow to you. Bring down your anger Varuna ! Think of our loss without Yagna and Havi (food and drink business). O wise Asur, O king, loosen these (ropes).

24.15 O Varuna! Loosen our chains at the top, bottom and middle. Henceforth we shall live in Aditi without violating the laws of the Aditya.

Chapter 25

Sunahshepa praising Varuna

The singer who is under arrest appeals to Varuna: "You are a wise man who knows which way the criminals take to reach Antriksh. You know all the lunar months and also the extra month when it occurs. You also know the wind cycles and the space covered by the atmosphere and also what lies above it. You have the knowledge of fast approaching storms. You sit together with your subjects to conduct the affairs of the state. You analyse all the good and bad projects completed and planned, and build the net of fine roads for fast transport. No body ever dares to threaten you. Please let us discuss the case together, loosen my chains and spare my life."

25.1 Even the landowners and other prominent Devas violate the laws of Varuna day after day.

25.2 Do not arrest us to kill. Do not insult us in your anger so that we may feel ashamed.

25.3 Varuna! Like a chariot-driver trying to bring his horses under his control, we soothe your mind by singing praise-songs to gain your mercy.

25.4 Thoughts are pouring into my mind how to earn money (fast) and go back home like the birds to their nests.

25.5 When shall the far-sighted sovereign Varuna become merciful and kind?

25.6 The singers, all of them, are equally eager to maintain the Law and Order.

25.7 He keeps track of the paths followed by criminals through Antriksh. He also knows which boats are on the high seas.

25.8 The strict follower of Laws, keeps the knowledge of all the twelve lunar months and also of the extra (month) when it occurs.

25.9 Varuna has the knowledge of the wind cycles. He knows how much space is covered by air (in the sky) and he has knowledge of the fast approaching storms. He also knows what exists above the air.

25.10 Varuna, true to the Laws, eager to do the work rightly, sits down among the subjects to conduct the affairs of his state.

25.11 Thereafter, he analyses all good and bad projects which have been completed and those which have been planned.

25.12 He who is talked about by all for good work may fill Aditi with a net of good roads for our faster mobility.

25.13 After a wash, Varuna puts on the golden robe and sits with his bodyguards around him.

25.14 Whom neither his enemies, nor those who terrorise the people; nor those who dislike a Deva can ever threaten.

25.15 He whose fame is spread far and wide among the people may he be praised fully and strongly from our deep inside.

25.16 Yearning for Varuna, the regent with wide-vision, my thoughts go to him like cows to the pastureland.

25.17 Please accept the most delicious sweets like the one offered to Hotra, and then let us discuss (the case) together.

25.18 I saw him as everybody sees him, walking and mounting on his car, feeling delighted by my praise-songs.

25.19 O Varuna! fearful and trembling I pray to you for pardon. Set me free. Listen to my call today.

25.20 O ye most intelligent ruler of Deva-lok and plains, listen to my call before you depart.

25.21 Untie from above the upper chains and untie the chains in the middle. Loosen the chains below and spare my life.

Chapter 26

Sunahshepa praising Agni

The singer praises Agnideva for all he does to singers and to people in general. He unites families, friends and kinsmen separated in war. The singer wants to sing the glory of those who destroy the enemies: Varuna, Mitra, the Aryans, etc. He wants to sing the glory only of those Devas who are recommended by Agni whether they are mortals or invincible heroes.

26.1 O Agni! Worthy of receiving gifts, put on your royal robes. O Lord of prosperity! Organise a Yagna at our place.

26.2 O ever-young Agni, adorable Messenger, recall our praise-songs, whether you are in Swarg-lok or in Antriksh.

26.3 O adorable one! You unite father with his son, the kinsman with his kinsman and a friend with his friend.

26.4 Please come and be seated on the chairs all of you, enemy-destroyers: Varuna, Mitra, Aryaman and people like them.

26.5 O ancient Herald! listen to these praise-songs which will please you and your friend.

26.6 In accordance with the old prevalent practice in the assembly of the Devas, you are always invited to dinner.

26.7 O Agni! landlord, Herald, pleasant-natured and adorable, be dear to us and may we be dear to you.

26.8 We are liked by Agnideva and we associate with the Devas who have been praised by Agni.

26.9 Further, let us be the praise-singers to both: the invincible (heroes) and the common people.

26.10 O Agni! son of might, to you and to yours, may this praise-song of mine, give pleasure and delight.

Chapter 27

Sunahshepa praising Agni

The singer glorifies Agni as the most valiant warrior, a wise man, who protects people from the fury of the war and generously distributes gifts and food. The singer wishes that he should come to his drinking bouts with other Deva friends, both the heroes of the war and also the learned ones to listen to his songs composed in Gayatri meter.

27.1 I, overwhelmed with adoration, salute thee Agni, having long hair like a horse, who provides us with a cover of security, the lord of the feasts.

27.2 May Agni, the son of strength, who is accessible to all, bountiful and liberal, be glorified by us and be ours.

27.3 May he, the protector of the life of all, protect us always from sinful people whether we are near or far away.

27.4 O Agni! please convey our respectful request to all your Deva friends to come here and listen to our newly composed Gayatri-song.

27.5 Let all share the pleasure of Gayatri song: those who are best on the battle field, those who are mediocre and lastly those who are educated.

27.6 O wonderful Agni! distribute gifts as frequent as the waves of the sea to those waiting to receive them.

27.7 O Agni! to those people whom you protect in the battle and to those whom you send in the war, you always provide food.

27.8 No battle could have been praiseworthy, if he (Agni) had not been invincible.

27.9 May he be known to everybody as the saviour in the war, and bountiful to the singers like a tree.

27.10 There are songs for all, and of different kinds, to be sung in Yagnas. Those may arouse the fighting spirit even in old age.

27.11 He is a great man to us. Like an immense comet, he shines among the people. May his wisdom bring victory in this war.

27.12 Like the rich Lord of men, hoisting the flag of the Devas, O refulgent Agni! listen to our songs narrating the tales of your glory.

27.13 We greet the great and the small, the young and the old, alike. In the assembly of the Devas we sing songs much better than those one hears elsewhere.

Chapter 28

Sunahshepa praising Indra

The Rishi Sunahshepa requests Indra to visit small cosy drinking places where housewives are crushing and pressing the Soma leaves and churning the juice to produce delicious and intoxicating fresh Soma.

28.1 O Indra! go to the little drinking place, where Soma is squeezed in the mortar with the pestle raised high.

28.2 O Indra! go to that little drinking place of Soma where the stones like two hips are being pressed to extract the juice into the mortar of Soma-presser.

28.3 O Indra go to that little drinking place of Soma , where the women raise the pestle and let it fall to scratch the mortar of Soma-presser.

28.4 O Indra go to that little place of Soma, where the rope is wound round the churning staff to keep under control the mortar of Soma presser.

28.5 O mortar! you are being put to work in every house, but may you here give forth your clearest sound, loud as the drum of conquerors.

28.6 O herb-grower! before the wind starts blowing, let the Soma from the top of the mortar be served to Indra.

28.7 Those highly intoxicated ones eat like horses, when they are served liberally with the food.

28.8 Today for us may the herb-grower bring the herbs packed together, press the juice, and produce the exhilarating Soma for Indra.

28.9 Let the clear Soma pass through the cow-skin-sieve into the two Soma vessels and let us drink up the residue.

Chapter 29

Sunahshepa praising Indra

The Soma-serving girls are waiting for Indra to come. The singer prefers wealthy and generous customers. He wants Indra to kill all those who talk ill of him and also destroy those who are secretly planning to injure the singers.

29.1 O Soma-drinker! it is true that we are underfed. Therefore, O wealthy and praiseworthy Indra! come to us with cows, horses and fine things in thousands.

29.2 O lord of shield-bearing heroes in the battles! your strength is great. Therefore, O wealthy and praiseworthy Indra! come to us with cows, horses and fine things in thousands.

29.3 The two girls (waitresses) quietly standing one behind the other are not to be kept awake too long. Therefore, O wealthy and praiseworthy Indra! come to us with cows, horses and fine things in thousands.

29.4 Let the misers sleep and may the generous ones be awake. Therefore, O wealthy and praiseworthy Indra! come to us with cows, horses and fine things in thousands.

29.5 O Indra! kill the ass, who is talking about you in ugly language. Therefore, O wealthy and praiseworthy Indra! come to us with cows, horses and fine things in thousands.

29.6 May the storm keep away from the fields growing herbs (Soma). Therefore, O wealthy and praiseworthy Indra! come to us with cows, horses and fine things in thousands.

29.7 Slay the one who reviles at us, and destroy him who quietly harms us. Therefore, O wealthy and praiseworthy Indra! come to us with cows, horses and fine things in thousands.

Chapter 30

Sunahshepa praising Indra

The singer requests Indra for continued protection in all battles. He tells that the Ashvins have a wheel in the forepart of their light vehicle. The other rotors revolve when they travel through the sky and their car moves in the air as well as on the sea. The singer admires the beauty of the princess Usha who is in love with the Ashvin brothers.

30.1 To Indra, the man of many virtues and ever ready for battle, pour liberally the Soma drops until he is full like a leather bag.

30.2 Distilled hundreds of times and mixed with milk thousands of times, yet not a drop of Soma has ever been left over to throw away.

30.3 May the Soma, for the intoxication of the mighty (Indra), stay in his belly, which is immense like a sea.

30.4 This Soma draws you like a pigeon to his mate. You will definitely appreciate our song.

30.5 O mighty, praiseworthy lord of wealth, Indra! Your riches go to one whose songs please you.

30.6 O Shatkratu! Stand up for our protection in this war and promise to do the same in other battles.

30.7 In every need and in every war, we call Indra, the mightiest of all, as our friend for protection.

30.8 If he hears our call during the battles, he comes to us with thousands of kinds of succour.

30.9 I call him, whom my father had called for help, and he resisted the enemy with all his might and protected our old home.

30.10 We pray to one who is full of virtues, and whom people in distress call for help. O friend! give us, singers, the wealth.

30.11 O Soma-drinker, Vajra-holder, you are always friendly with our lovely-featured dames and with our Soma-drinking friends.

30.12 O Soma-drinker, Vajra-holder and good friend! be kind to us and do favours to us so that our expectations come true.

30.13 O Indra! Give us a lot of food and wealth, so that full of vigour, we enjoy drinking together with you.

30.14 O brave, praiseworthy friend, your eyes show as much eagerness to listen to our songs as our eyes show lack of satisfaction due to not receiving enough gifts.

30.15 O Shatkratu! do not fulfil the desires of singers whose praise-songs lack the knowledge of your valiant deeds.

30.16 Indra, man of wondrous deeds, who collected wealth for us in his golden-car with champing, neighing and panting horses, has withheld the distribution to us!

30.17 Come Ashvins, O you with wondrous deeds, with enduring strength, rich in horses and cows and gold.

30.18 Ashvins! Immortals and of mighty deeds, your car is equally usable on the sea as well as in the air.

30.19 You have installed one wheel on the front part of your light vehicle. The other rotors revolve (while flying) when it is in the sky.

30.20 O ever-young Usha! With whom are you friendly for love? O beautiful one! Whom are you going to meet?

30.21 We have you in our thoughts always, whether we are far or near you. You are so wonderful and always cheerful but seldom accessible to us.

30.22 O daughter of Deva-lok! come with vigour and give us wealth.

Chapter 31

Hiranyastup praising Agni

The singer praises Agni: "It is due to your efforts that Marut soldiers are here to protect us. Vivasvan gave you the title of 'Matrishvan'. The Devas chose you as the leader of the people of Nahush and asked Ila to rule, who looked after the people like a father after his son. You defended Deva-lok to help Pururavas, and liberated the land of our ancestors. All landowners are full of praise for you. You like those who extend a helping hand to the needy. You provide protection when people assemble for Yagna."

31.1 Agni! you are the first Deva among the Devas, who became well-wisher of, and friendly with, the glory-singer Angira. It is through your decision and skilfully planned strategy that the well-armed Maruts are here.

31.2 Agni! You are the first among the Devas who have been glorified as the lord of determination (for rooting out Asuras) by the best of Angiras' wise singers. Singers of all regions wherever they come from, feel safe and comfortable as if under the care of the second mother.

31.3 O Agni! Because of your noble deeds, Vivasvan (the son of king Suryadeva) chose you as the first 'Matrishvan' (the patriot) to start the campaign to remove the burden (evil rule) under which Rodasi (Prithvi and Deva-lok) was shivering and parts of the rich Maha region had broken off.

31.4 Agni! You decided to defend Pururavas in Deva-lok, a noble deed. A still nobler deed was bringing back

prosperity by liberating the land of ancestors through your campaign, first in the East and then in the West.

31.5 Agni! You are the benefactor who causes our prosperity to grow like an oozing fountain. Be praised by one, who knows how to address you. Agni! you are cheered by all the landlords jointly, who are settled here.

31.6 O farsighted Agni! On knowing that someone is following a wicked path, you help him to do the right. When the soldiers rush around for the spoil in the war, you reorganise the few left and continue slaying the enemy together with them.

31.7 Agni! You glorify day after day the man of highest virtues. Those who are eager to become a mixed race (Arya and Deva), you bless them. You grant pleasure to the singers.

31.8 O praiseworthy Agni! Spread the fame of our singers among the Devas all over Prithvi and Swarg-lok, the fame of our new and artistic performance, so that we may become prosperous and happy.

31.9 O blameless Agni! You are like our parents. Stand by us as our protector. Spread our fame as glory-singers, like a web among the Devas and look after our well-being. You provide all sorts of wealth for the good of others (so do that for us too).

31.10 Agni! You are our guardian. You are like a father to us. We are like your family members. You are a hundred times richer and a thousand fold brave. You are honest and a man of firm determination.

31.11 The Devas approached you and made you the leader of the people of Nahush. For the rule of the people they chose Ila who treated them like a father treats the son born of him.

31.12 Worthy to be revered O Agni Deva! Preserve our children, our wealth and gifts with your succour.

You are like a cow to our newborn children. Protect us with your incessant, promised vigilance.

31.13 O Agni, you provide protection incessantly when people assemble inside for Yagna. When someone comes with a gift to you, your eyes glow with pleasure. You help one who is unarmed. You are grateful for any intelligent suggestion you receive.

31.14 Agni! You reward with the most desirable wealth and gold, those who carry your fame far and wide. You are spoken of as the father of the poor. The wisest of singers praise you everywhere.

31.15 Agni! You guard the charitable man in all ways like well-sewn armour. One who is hospitable, offers delicious food, lets one (in need) stay in his house, sets a good example of a person from Deva-lok.

31.16 Pardon us Agni, for the bad path we have followed earlier. People admire you as an amiable friend and as the protector and supporter like a father.

31.17 Like Manu and Yayati[1] to the singer Angira in the good old days, bring all the Devas to the house of Angira. Make them sit on the spread-out chairs and offer them what they like most.

31.18 Accept our prayer songs composed by us for you with the best of our ability and knowledge and make us healthy, more wealthy and happy.

1. A celebrated king of the region of Nahush.

Chapter 32

Hiranyastup praising Indra

Indra acquired the deadly weapon Vajra from Tvastri, whom he paid a lot of wealth. Vritra (the Asur king) continued fighting even when he was badly wounded and then with his Vajra, Indra cut him into pieces and cast him into water. To save Vritra's son, the mother threw herself over him, but Indra killed both of them. He destroyed the whole town with all its advanced technology and released the water into the rivers.

32.1 I will declare the deeds of chivalry of Indra. The first achievement of Vajri (Indra) was that he slew the Ahi (Vritrasur) and then released the water of the mountain rivers whose courses had been diverted.

32.2 He killed Vritra who was having a nice time in the mountains. Tvastri himself constructed his Vajra. Like lowing calves the rivers rushed to the sea, flowing down rapidly.

32.3 Having performed the noble deed, he (Indra) consumed three jars of distilled Soma. He paid richly for the Vajra. He smote to death even the eldest son of the Ahi (Vritra).

32.4 Indra killed the eldest son of Vritrasur and destroyed the earlier, unknown technical establishments before the sun rose and made a hot day. The enemies could then no longer hide behind the bushes.

32.5 Indra killed Vritrasur, who had caused people a lot of misery. He smote him with his Vajra into pieces, which

lay scattered on the ground like trunks of trees cut by an axe.

32.6 Like a mad weak warrior, he challenged the great hero Indra, who had killed many and had driven away many. While on the run, Indra's foe could never escape the assault of the deadly weapon, thirsty to shatter him into pieces.

32.7 With legs and hands cut off, he still engaged Indra in combat, who killed him with his Vajra, in anger. The fierce enemy, Vritra, desirous of victory, was lying now with dissevered limbs scattered all over the battle field.

32.8 The rivers dammed and lying still, are happily flowing fast. The might of Vritra had made their water stay still. The Ahi lies now at their feet.

32.9 When the mother threw herself over Vritra´s son, Indra dealt a deadly stroke with his sword at her. The mother was above and the son was under. Danu (mother) was lying like a cow beside her calf.

32.10 Deposited in the midst of the course (of the river) with never ceasing currents flowing full without rest, is the body of Vritra, Indra´s foe, covered with dense darkness.

32.11 The attending ladies and women of the Ahi (Vritrasur) stood in the palace, which was surrounded by water. They stood there like the cows of a trader. The dam which had encompassed the water (of the rivers) was discovered at a distance from there.

32.12 One who was shot by Indra, became like the tail of a horse. Every Deva is singing the invincible might of yours (Indra!) every day. The Soma lover made the seven rivers flow again.

32.13 Neither thunder nor lightning nor scattered fog around him gave Indra a faster heart beat or prevented him from advancing. Fighting with the Ahi, Indra gained victory without being wounded.

32.14 Indra! When fear possessed your heart, whom did you look for help while you were fighting with the Ahi (Vritra)? You are like a fearless hawk, who came here by crossing ninety nine rivers (from a distant land).

32.15 The Vajra-holder Indra is king of all that moves and moves not, of animals tame and horned. Over all settled men, he rules as Sovereign and controls them like the spokes within the rim of a wheel.

Chapter 33

Hiranyastup praising Indra

Indra has confiscated the treasure of all his enemies. When Navagva's[1] army deserted him in the battle, he fought all alone and killed Vritra. The water, held up by Vritra, is now flowing down the rivers to the delight of boatmen. He also destroyed the stronghold of Ilivisha[2] and defeated Sushna. He helped Shitra to win back his land from Tugra.

33.1 Come here all those desirous of getting cows. We approach Indra who shall surely understand our intentions. How come that the invincible one does not

1. Navagva was one of the allies of Indra in the battle against the Asur king Vritrasur. When Navagva's army came under the fire of the chemical weapon, his soldiers deserted him and left the battlefield.
2. Ilivisha, Sushna and Tugra were probably other Asur kings.

have a strong desire to deliver wealth and cattle to us?

33.2 I quietly approach to the wealth-giver like a falcon flying to his cherished eyrie, and greet him. My praise-song shall in no way be inferior to one used in battle for the praiseworthy.

33.3 The Mighty One (Indra), armed with arrows and sword, drives away the cattle from his foe, if he pleases. O Indra, you extract the store of riches from the very evil enemies. Do not be a trafficker with us O Wealthy One!

33.4 Although you were accompanied by the trained soldiers, you all alone slew the rich enemy only with one hard blow. With your bow stretched you aimed in all directions and destroyed the wicked Asuras.

33.5 O Indra! all your enemies, admirers of your foes, thieves, robbers, prostitutes, liars, the wretched and violent, are running away from Prithvi and Swarg-lok.

33.6 Cowardice had spread in the army of Navagva's landowners, who lost courage and made no efforts. Strong fighters in large number deserted you, Indra, like the impotent without vigour and started talking against fighting.

33.7 On the far end of Deva-lok, you destroyed the unconquerable kingdom of the enemy. Leaving them wailing and crying, you came down (the hills) from the high region to enjoy Soma and welcomed the praise-songs of the singers.

33.8 The spies from Prithvi-lok provided by Suryadeva for your safety, eager to share gold and jewels surrounded you like partridges.

33.9 Indra! you enjoy admiration for your greatness both in Prithvi and Swarg-lok from all the singers, from those who like you and also from those who

dislike you, for the way you struck down the wicked enemy all alone.

33.10 Rivers from Swarg-lok did not reach Prithvi. The water was stopped by (Maya) super-technology and Prithvi was deprived of her wealth. These were reconnected by Indra. Mighty Indra shot the Vajra, removed the darkness (poverty) and created light (prosperity) again.

33.11 The water flowed down the rivers in its natural course. There rose a great feeling of delight among all the navigators, when they learnt that Indra with his might smote him (Vritra) in the battle for ever.

33.12 Indra destroyed Ilivisha's stronghold and shattered and defeated Sushna. O Maghvan! with your great might and equally great swiftness, you destroyed the army of your enemy with your Vajra.

33.13 The sharp pointed missiles went to hit his enemies, and with terrible force, they destroyed the towns. With the Vajra he annihilated Vritra and the ill-natured sovereign is gone for ever.

33.14 Indra! you gave shelter to Kutsa[3], who was frightened, and guarded brave Dasadyu when he battled. The dust from trampling horses covered Deva-lok, where the son of Shvitra stood up against the overpowering men.

33.15 Maghvan! You brought happiness to the Tugra and to the brave Shvitra by winning back his land. It was a long campaign before the task was ended and you became the master of the foemen's treasure.

3. Kutsa was a famous Rishi (or praise-singer).

Chapter 34

Hiranyastup praising the Ashvins

Ashvins' three-wheeled flying vehicle has three seats and three supporting masts. The driving power of the car is awfully noisy. It makes three flights during the day and three in the night. They bring honey for the Soma brewers and medicines to sick people. Earlier they had guarded the regions of Prithvi, Antriksh and Deva-lok, by flying round day and night. The daughter of Suryadeva (princess Usha) had a flight in their car.

34.1 We shall be watching your beautiful vehicle loaded with riches and with its far stretching course thrice to-day. O Ashvins! for the protection of wise people, you come with the army and protect us like clothes against winter cold.

34.2 There are three wheels in your honey-bearing car, that travels to fetch Soma's loved one, as all know. Three pillars are fixed in it for support. O Ashvins! you fly three times during the day and three times during the night.

34.3 O Ashvins! thrice a day you mix sweet stuff with the food and provide what is missing for the Yagna-feast of the day. Provide us with food in abundance every morning and evening.

34.4 Thrice you fly in your orbit. Thrice you attend to the people who are worthy of protection and instruct them in three ways. O Ashvins! bring pleasure to us thrice a day by delivering us food swiftly and in abundance

34.5 O Ashvins! bring to us abundant wealth thrice a day. Having landed, come to the Devas' Yagna thrice to

listen to our songs. It has been told to us that Surya's daughter had a ride in your three-wheeled flying-car.

34.6 O Ashvins! thrice you deliver medicines to us from Deva-lok, thrice those from Prithvi and thrice those which grow in the water. Deliver these medicines to my son, worthy of your protection, so that he may drink thrice and regain health and happiness, O Lords of Splendour!

34.7 O Ashvins! three times you are feasted by us every day. Three times you deliver medicines to drink, for those who are sick in Prithvi-lok. O Nasatyas ! when you come back from far in your car, we feel like breath returning to the body.

34.8 O Ashvins! in the region of seven rivers, you were called thrice to help. Three dinners were arranged in your honour. By flying over Deva-lok, Prithvi and Antriksh, you guarded all the three regions night and day to help them.

34.9 Where are the three wheels of your triangular vehicle? Where are the three seats placed together? When do you employ the awfully noisy power which brings you, Nasatyas (Ashvins) to Yagna?

34.10 O Nasatyas ! please come. I give a dinner in your honour. Sit with the liquor store and take a sweet drink before Savitar, who is here for maintaining Law and Order, sends you away for bringing *Ghee* in your wonderful vehicle.

34.11 O Nasatyas! please come with the other thirty-three Devas, who are coming here for having a drink of Soma. O Ashvins! make our life prosperous, wipe out our faults, ward off our enemies and be with us evermore.

34.12 O Ashvins! please come to us in your triangular car and favour us with wealth and women of child-bearing age. Listen to my call for protection and listen attentively to our call for food.

Chapter 35

Hiranyastup praising Savitar

Agni has brought prosperity, Indra and Varuna, protection and Savitar has made our nights fearless. Savitar travels through the dark regions of Antriksh (through the dense forests of Tarai region) looking for criminals. One region of Antriksh is very dangerous. One Asur king has gone deep into it with skilled guides. He is loaded with gold. The Asur king, was a good ruler and kind hearted. He should come out of hiding and help Savitar drive off Night-attackers and Yatudhanas. Savitar is looking for a safe place to resettle the Deva landowners who have lost their land.

35.1 First I praise Agni for bringing prosperity to us. I praise Indra and Varuna for providing us protection. I praise the Night, for letting all living beings have rest. I pray Savitar Deva for mercy.

35.2 Coming from the dark regions of Antriksh and penetrating into it again, Savitar keeps an eye on all mortals and immortals, when he drives round in his golden car.

35.3 Deva Savitar, who comes from far, yoking white horses, journeys through the upper and lower regions of Antriksh to arrest the criminals there.

35.4 Deva Savitar with unusual courage has mounted his car decorated with pearls of various colours and lofty with a golden pole, bound for the dark regions (of Antriksh).

35.5 Drawing the car with its front of gold, his bays, white footed, are well known to people. In all regions the Deva Savitar is continually looking for

safe places for those landowners to settle down, who have lost their lands.

35.6 Of the three regions of Antriksh and Swarg, two have been made safe for living by Savitar. One is still in the jaws of Yama[1], where people's life sways (between life and death) like a linchpin of a car. One who knows it better, let him tell (the situation).

35.7 It is well known that Asur has gone deep into Antriksh with skilled guides in the moonlight. Where is Surya (king) now? Is there someone who can tell us towards which region of Antriksh and Swarg he has pulled the reins of his horses?

35.8 Deva Savitar has come here after visiting eight regions of Prithvi, three of these in the desert adjoining Sapta Sindhu (Punjab). He has brought treasures and gives to one who sings his glory.

35.9 The golden-handed Savitar patrols intensively both the interior of Antriksh and Prithvi, eliminates the criminals and reports to king Surya in Swarg, travelling through the dark regions of Antriksh.

35.10 May the gold-handed (loaded with gold) Asur, a good ruler, compassionate, and who provides good protection, come to us here and help us drive off the Rakshasas and the Yatudhanas[2]. May he come and listen to our songs every evening.

35.11 O Savitar! your earlier well-built roads in Antriksh are dust-free. Come to us through those paths which are so easy to travel and protect us. O Deva! please talk about me to people in the upper regions.

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1. Jaws of Yama means coming in the crossfire of missiles shot by charioteers.
2. Rakshasas and Yatudhanas were those who did not accept the sovereignty of Aryans.

Chapter 36

Ghaur (of Kanvas) praising Agni

Agni is praised for his noble deeds by the Devas and others. He smote Vritra and made the vast plains safe to live again. As the Devas' messenger, Agni is highly respected. The kings[1]. Ugradeva, Yadu, Turvasa, Navavastava and Brahadrath, have crushed the evildoers.

36.1 Many people and many Deva families have already spread nice words and speak highly of Agni. Whom even others (other than Devas) praise.

36.2 People regard Agni, a man of excessive strength with great respect. Let them know that you are coming to us today here with the kind intention of providing us with protection in battles.

36.3 We chose you as our messenger; one who knows everything in Maha-lok. Your glory and splendour is spreading all over and is reaching Deva-lok.

36.4 The Devas together with Varuna, Mitra and the Aryans glorify you as their old messenger. That man who sings your glory earns through you all kinds of wealth.

36.5 O Agni! You are a cheering Herald, Lord of the house and the messenger of the people. The best of virtues and determinations, worthy of the Devas, reside in you.

36.6 O highly favoured and youthful Agni! you are invited by all to dinner. Show your honour

1. The kings from different regions of India who fought alongside Indra and helped him defeat the Asur kings.

with delight to Deva-heroes today and even afterwards (in all Yagnas).

36.7 People bow to him, their own ruler, in all sincerity. A call from Agni makes his men burn with the desire of crushing the enemy.

36.8 He smote Vritra and made the vast Swarg, Prithvi and Antriksh worth living in. While he was in his chariot, ready for batlle with Kanvas beside him, his horses eager for attack, neighed when the mighty warrior commanded his men to attack.

36.9 O mighty Agni! beloved of the Devas, remover of sorrows, please be seated. You are intelligent, good tempered, fast in the pursuit of enemies, handsome and valued by all.

36.10 The Devas regard you so highly that they accepted you as the one to be given honour in all Yagnas; the singers[2] Kanva, Medhatithi, Vrashan and Upastuta made you the source of their earnings (by singing your praise).

36.11 To that Agni whom the singers Medhatithi and Kanva glorified highly, we supplement our glory songs (with his further chivalric deeds) so that they become richer than those songs.

36.12 Fill us with wealth. O Agni! by your own skill you have become dear to the Devas. You are the lord of fame and food. Have mercy on us. You are great.

36.13 Stand up to lend us protection like Savitar Deva. Stand up as our giver of food for which we are quite clearly and loudly praying.

36.14 Stand by us in our troubles. Take the command and destroy all killers. Let us live as decent human beings so that the Devas treat us with respect.

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2. Kanva, Medhatithi, Vrashan and Upastuta are the names of the singers who made a lot of money by singing the praise of Agnideva.

36.15 O young Agni of great glory! defend us from those who hurt us, from the malicious, the envious, from destroyers and murderers.

36.16 Strike down with a club those who envy us, and crush the jaws of the enemies, who are plotting against the people in deep sleep at night, so that these treacherous ones shall not injure us any more.

36.17 Agni is known for his chivalry. He fought by the side of Mitra. The Kanvas owe their prosperity to Agni. Agni has made the life of Medhatithi and Upastutu happy.

36.18 We convey our praises through Agni, to Ugradeva, Yadu and Turvasa in their distant lands. O Agni! bring Navavastava, Brahadrath and Turviti, who crushed the evil-doers.

36.19 O Agni! follower of Manu's Laws, you have been accepted by the people as the beacon of freedom. Kanva has admired you very extensively as the man of righteousness. All farmers salute you.

36.20 The wrath of Agni, formidable and violent, is not to be reproached but respected. Destroy (O Agni) once for all the Rakshasas, Yatudhanas and other murderers.

Chapter 37

Ghaur (of Kanvas) praising the Maruts

The Marut soldiers, are armed with arrows, lances and glittering Vasis. The sound of their whips tells which way they are going. The landowners tremble with fear when the Maruts come. Exhausting marches in falling rains do not dismay them in their missions. Nobody understands the language they speak.

37.1 The Kanvas were the first to sing the glory of the troops of Maruts, as soldiers unassailable, sporting and resplendent in their cars.

37.2 These armed with arrows and lances together with shining Vasis (a weapon) appear glittering.

37.3 The sound of whips in their hands tells one which way these colourful soldiers are going.

37.4 Sing the glory-song like the one for the Devas, to the joyful, vigorous and fiercely strong Marut troops.

37.5 Praise every morning the playful troops of Maruts so that their desire for drinking the Soma increases. They are hated by the wicked.

37.6 Who is the mightiest man? You have gone through the whole Deva-lok and sieved fully in all different ways (bit by bit) like one who splits the cotton.

37.7 With your arrival, people feel bold and courageous and feel that they can move the mountains.

37.8 When the commander of the Marut-army arrives, the landlord shivers due to fear, like an old weak man.

37.9 Strongly built by birth, and inheriting the vigour from the mother, has made them doubly as powerful.

37.10 These Sons of Praise are seen regularly going along these paths. Their roaring battle-cry in the battles brings the enemies to their knees.

37.11 The inexhaustible, extensive and long journeys and the falling rains do not make them shiver.

37.12 O Maruts! with your strength you cast aside the people and make the mountains fall.

37.13 While the Maruts march they always talk on the way. Does anybody understand that?

37.14 Come quick with swift steeds. You have glory-singers among Kanva's sons. May you well rejoice among them.

37.15 All is prepared for your pleasure. We are entirely yours and shall be yours all life long.

Chapter 38

Ghaur in praise of the Maruts

To get our share of the spoil of the war, we follow you Maruts like thunder follows the lightning. You are ferocious but like the clouds which turn the day into darkness, you bring prosperity.

38.1 When will you hug us with both your hands like a father to his son and be seated on the laid out cushioned-chairs ?

38.2 Now where? What is your mission that you are going to Swarg-lok and not Prithvi-lok? Which battles do you find non-exciting?

38.3 O Maruts! where have you shown your favour newly? Where is the wealth? Where is all the fortune?

38.4 Born in your motherland Prishni, you are mortals, but the one who sings the songs of your glory becomes immortal!

38.5 Never let your dear ones be disappointed like wild animals with decayed grass. Never let them go on Yama's path.

38.6 Let not the calamities one after another increase our sufferings and cause us to perish with intolerable thirst.

38.7 Truly, the fierce and mighty sons of Rudra[1] bring happiness like the rains in the desert.

38.8 When the thunder follows the lightning or a lowing calf its mother: the rains fall; the calf suckles to his satisfaction. (So do we through our glory-songs hope for the shower of wealth.)

38.9 Although the water-bearing cloud turns the day into darkness, yet we rejoice at its arrival because it fills the Prithvi with moisture.

38.10 Under the roar of the Maruts, the dwellings and men living in them tremble with fear.

38.11 With undiminished speed strongly-armed Maruts haste along the beautiful river with the bridge.

38.12 May the rims of the wheels of your cars be firm. May the horses be equally strong and their reins be made skilfully.

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1. The soldiers are often referred to as "the sons of Rudra".

38.13 By singing good praise-songs like the ones to Agni, the lord of old glory-songs, and like those to Mitra, show your honour (to Maruts).

38.14 Compose the verse in your head, expand it like a cloud and sing the glory-song in Gayatri meter.

Chapter 39

Ghaur's son praising the Maruts

People get terrified when they hear of the arrival of the Maruts in Prithvi-lok. When they pass through the villages of the Devas, they destroy their fields and make the hills tremble. They kill one whom they don't like or if he just looks strong.

39.1 O Maruts! your marching together with spears, looks like a blast of fire from a distance. Who has done something and what? Whom are you going to attack? Whom are you going to make tremble with fear?

39.2 We wish you be strong physically and with weapons drive away enemies. May your offensive be courageous and praiseworthy and never fall victim to the Mayavi people.

39.3 When you march through the fields of Prithvi and through the hills in different groups, you kill one who looks strong and cast away the ill-behaved man like a heavy ball.

39.4 Your enemies in Deva-lok and ferocious enemies in Bhu-lok know very well that they can never defeat the sons of Rudra (Maruts, the soldiers).

39.5 When the Maruts drive like mad through the settlements of the Devas, they destroy the fields and cause the mountains to tremble.

39.6 Your car is driven by the horses from Prishni and the leader horse draws it. On hearing of your arrival in Prithvi, the people get terrified.

39.7 O Rudra! We are eagerly waiting for you to provide protection for our children. I pray to you to come at

once to defend us as you did for the terrified Kanvas[1].

39.8 O Maruts! If any monstrous foe arise, who has a grudge against you or against other people or hurts us, fight with him with courage and battle-strength for the sake of all who are under your protection.

39.9 O Maruts! You have provided happiness to the honourable Kanvas in all ways. Through full protection grant us happiness like rains after thunder.

39.10 O generous ones! Protect us with all your might and with all your frightening weapon-power. O Maruts! Shoot down the violent foes of Rishis with arrows.

Chapter 40

Ghaur's son praising Brahmanaspati

Brahmanaspati is the leader of singers. Soldiers and other people come to the leader for financial help. Brahmanaspati has given him the useful information about the place in which Indra, the Aryans and all their allies have chosen to settle down.

40.1 O Brahmanaspati! Well-wisher of the Devas, get ready. We request you to make haste and go to the generous Maruts and bring them here together with Indra.

1. A well known singer family.

40.2 To you (Brahmanaspati), soldiers and other people approach for wealth and favour. The Maruts like you and gave you good horses to please you.

40.3 Brahmanaspati and Devi Sunrita! please come. Lead the soldiers and the wealthy Devas to our Yagna.

40.4 When one begs for something, a wealthy good man always gives. Such a man is blessed with excellent offspring, commands respect and has no enemies. He earns fame which never decays and we long for him with due respect to sing his glory.

40.5 Now Brahmanaspati gives us valuable information as to where the Devas, Indra, Varuna, Mitra and the Aryans are planning to settle down.

40.6 We shall impart this information for prosperity, and the Devas and all people will love to hear that they can live without enemies and ferocious opponents.

40.7 Where is that man who talks ill of the Devas? Where is the house of the generous customer who is going to sit on the cushioned chair (of our Soma house)? Where lies the house still hiding the treasure?

40.8 He (Indra) continues annexing to his region of sovereignty. He slays kings. Even in danger he feels secure as one in his own house. Armed with Vajra, he (Indra) stands firm like a tree in all battles, irrespective of whether the victory brings him huge or small treasures.

Chapter 41

Ghaur praising Varuna, Mitra and Aryaman

Nobody can harm those who are under the protection of Varuna, Mitra and the Aryans. One who follows the Laws dictated by the Governors (Adityas) have nothing to fear. One should avoid contact with the murderers, with those who speak ill of the Devas and with those who can trick you into trouble.

41.1 When the vigilant Varuna, Mitra and Aryaman provide one with protection, one is never harmed by people.

41.2 That man whom they keep at hand, is happy, fully prosperous and is never hurt by enemies.

41.3 These rulers chase the wicked and destroy the castles and towns of the enemies.

41.4 One who follows the Laws of Adityas (governors), for him the life's path is thorn-less and easy. None is there to harm him.

41.5 To that Yagna, to which people are guided by the Adityas through the right paths, one reaches and enjoys (drinking).

41.6 That man, who is never subdued, gains wealth and all kinds of treasures. He builds up his family and is never separated.

41.7 How, my friends, shall we compose admirable glory-songs for the great feast for Varuna, Mitra and Aryaman ?

41.8 I do not speak to murderers. I do not talk to those who talk ill of you (O Devas!). I take care of those who are friendly with the Devas.

41.9 Do not become friendly with these four: One who bursts in anger, one who looks ferocious, one who

tricks you in conspiracy and one who talks ill of others.

Chapter 42

Ghaur praising Pushan

Pushan[1] *protects people from the highwaymen and trouble-makers. Pushan shows the path safe to travel, the one which goes through the pastures and green fields.*

42.1 O Pushan! remove obstruction from our path. Take us across the highway. Go in front of us down the slope.

42.2 O Pushan! remove from our path the wicked, the malignant, one who is hard to deal with and one who misleads.

42.3 Drive from the path far, far away: all highwaymen, thieves and cheats.

42.4 Kick and trample the gang of the wicked and the trouble-makers and those with double tongue.

42.5 O foe-killer and wise Pushan! we pray you for the same protection which you provided to our parents, whenever they journeyed.

42.6 O lucky one in all ways and armed with golden sword, make it easy for us to acquire wealth.

42.7 O Pushan! always lead us through the paths easy and comfortable to travel and let us know when you can do it.

42.8 O Pushan! let us know precisely the road which takes us through the good pastures and fields with green maize.

42.9 O Pushan! let us know how long it will take for you to make us prosperous, fill our life with pleasure and peace, and start giving us ration (food).

42.10 We never blame Pushan. We sing his glory with beautiful songs and seek the Mighty One for wealth.

1. The administrator at the village level.

Chapter 43

Ghaur praising Rudra

The singers are requesting Rudra to be kind to them like Mitra and Varuna. He should make this region safe for living and also safe for cattle and goats.

43.1 What shall we sing for the strong, most bounteous and excellently wise Rudra, that it shall be dearest to his heart?

43.2 Just as Aditi supports people and cattle, may Rudra support the singers and their children.

43.3 Like Mitra and Varuna, may Rudra be pleased with us and treat us with kindness.

43.4 We pray Rudra for happiness, health and medicines. He is the hero of our tales and the lord of executioners.

43.5 Among Devas living here, he is the best. He shines in splendour like the sun and is as refulgent as bright gold.

43.6 May he make it (Aditi) free from evil-doers, for the movement of our rams and ewes and for men, women and cattle.

43.7 O Soma! bring us fame by making hundreds of people happy and become the best wealth-earner (for us) in Maha-region.

43.8 Let not the people hinder us in selling Soma and let not our enemies kill us. May we also enhance our vigour with Soma-drops.

43.9 May the well-off people of your subjects, the head and heart of righteousness be Soma-lovers. May

they come loaded with jewels and know where (good) Soma is.

Chapter 44

Praskanva praising Agni

Agni is the most sincere friend of the Deva people, their Envoy and one who presides at Yagnas. He is a good warrior, much liked, listens to all and helps all. He is very generous and distributes a variety of delicious food.

44.1 O Agni! Jatveda (born wise) and Immortal (invincible), come and deliver us the wonderful and varying gifts sent by Vaivasvat[1] and Usha[2]. Bring the early-riser Devas today to our Yagna.

44.2 O Agni! you are the loved messenger and great warrior. You are the glory of the Yagnas together with the Ashvins and Usha. Grant great fame to us.

44.3 Today, we pray at day-break to the Messenger Agni, for a dwelling. He is loved by all, has smoke as banner, is glorious and is the light of the feasts.

44.4 I miss Jatveda Agni at day-break, the noblest and most youthful, the most-invited guest, the loved one who helps people. May he lead the Devas this way (to my Soma-house).

44.5 O Agni! I praise you for all kinds of delicious food. You are the store-keeper of the delicacies. Attend the Yagnas and bring the food for the feast.

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1. Vaivasvat was the grand-son of Suryadeva, the last.king of Devas before Indra occupied Deva-lok. Vaivasvat was also the last Manu or the editor of the law-book known as Manusmriti.
2. Usha was the daughter of the king Suryadeva.

44.6 O ever young, sweet-tongued, frequently-invited (Agni!), convey our greetings to the Deva people. May Praskanva (the poet) live long.

44.7 The (Soma-) house owner has lighted the fire (for preparing Soma) for you , the all-knower Herald. May he (Agni), the intelligent and admired by many, bring the Devas here soon.

44.8 To Savitar, to Usha, to the Ashvins, to Bhag and to Agni, the Kanvas prepare Soma and arrange feasts with food at night and at day-break.

44.9 O Agni! you are the lord of the feasts and the messenger of the settlements of the Devas. Bring the early-riser Devas, those whom you like, for the drink of Soma here today.

43.10 O Agni! whoever desired to see you, you have been accessible to all always, earlier as well as later on. You are the patron of the people in villages and you act as the prime minister of the people when they assemble in large Yagnas.

44.11 O Agni! you are the motive force behind a Yagna. You act as Herald and as the Ritvija (chairman). Like Manu (Vaivasvat), you are the most intelligent and wise Deva and a swift immortal messenger.

44.12 O Agni! you deserve all praise for carrying out your mission as the most intimate friend of the Devas and as the prime minister, even when the loud roaring waves were rising in the sea.

44.13 O Agni! you who listen to all, listen to me. Come with the Devas driving together with Mitra and Aryans and be seated on the laid-out chairs for the morning drink of Soma.

44.14 O generous, sharp-tongued and disciplined Maruts! listen to our glory songs and drink Soma together with Varuna, Usha and the Ashvins.

Chapter 45

Praskanva praising Agni

The singer Praskanva requests Agni to organise a feast at his Soma-house for the Vasus[1], the Rudras and the Adityas for they work for the welfare of the people.

45.1 O Agni! arrange a feast for the Vasus, the Rudras and the Adityas. They have been appointed in accordance with the Laws of Manu to look after the welfare of the people.

45.2 O Agni! only the wise and prosperous Devas pay well. Bring thirty-three of them here riding their horses for listening to songs in their praise.

45.3 Listen to the call of Praskanva (the poet) from Maha-lok as Jatveda (Agni) did for Priyamedha, Atri, Virup and Angiras.

45.4 Priyamedha, skilled in praising, had called Agni for help – Agni, the king of feasts, with clean mind and pure thoughts.

45.5 These calls of mine are easy to be honoured. Listen to the songs, through which the sons of Kanva are begging you for help.

45.6 To you, the distributor of gifts, O Agni! with shining grey hair, loved widely, having wonderful fame, the ruined people (ruined in wars) are calling for help.

45.7 The wise people in Deva-lok and those from far and wide regard you, Agni as their Herald and Leader, who listens to all and donates richly.

45.8 O Agni! the singers are waiting with freshly prepared Soma for you to come with a large quantity of food for the dinner of the people.

45.9 Early arrived, the mighty and rich Deva people seated on the outspread cushioned chairs are very welcome today enjoying the drink of Soma.

45.10 O Agni! bring with you other generous friends together with the Deva people who are coming this way for the drink of Soma which was prepared yesterday.

1. The ministers were called Vasus.

Chapter 46

Praskanva praising the Ashvins

The Ashvin brothers who were born in Sindhu stay with Vivasvan, ever since they charmed Suryadeva with their skill of speech. They fly around from morning to night looking for wealth. When they fly, the Kakuhasa (the car looking like a Kakuhasa bird) emits a loud sound.

46.1 It is my auspicious day. The dawn is approaching and shining forth. O Ashvins! I shall sing your praise highly.

46.2 These pleasant, wealthy, intelligent Devas, discoverers of (hidden) treasures, born in Sindhu, accomplish wonderful deeds.

46.3 When your car flies like a bird, the Kakuhasa[1] contained in the old structure vibrates violently.

46.4 People fill liberally with water[2] (for you to prepare the fuel) this lover of the food (great fuel consumer) which helps protect (us) from the crooked people.

46.5 Show the appreciation of the glory-songs sung by your intelligent hosts openly, O Nasatyas[3]! and enjoy the drink of Soma.

46.6 O Ashvins! we wish the noisy vehicle takes us across the dark regions (troubled regions) to the lighted regions (regions safe to live).

46.7 O Ashvins! assemble your car, come to the singers and take them away in your (air) ship far, far away.

46.8 Having propelled your car skilfully over Deva-lok, Prithvi-lok, mountains and rivers, come to us for the Soma-drops.

46.9 The Kanvas' Soma-drops are in Deva-lok. The wealth is at the down end of the rivers. Where (should I go) to sing your glory ?

46.10 You charmed Suryadeva with the skill of your tongue (speech) and for that you shared the treasure as none has done before.

46.11 To go to the other side in Deva-lok, which one has never seen, there have never been safe and amicable roads for travelling.

46.12 Delighted with the intoxication of Soma, whenever the Ashvins desire the pleasure (of hearing the glory-songs), the old singer is always there.

46.13 When you are staying with Vivasvan, come for a drink of Soma, listen to our praise-songs and grant us prosperity as Manu (son of Vivasvan) does.

46.14 You go flying around looking for wealth at dawn and return at night, respected and praised by all.

46.15 O Ashvins! drink well both of you and grant us prosperity and uninterrupted protection.

1. Kakuhasa is a bird. The singers call his flying car 'Kakuhasa'.
2. For preparing the fuel of the flying-car a lot of water was required.
3. Nasatyas is one of the titles used for Ashvin-brothers.

Chapter 47

Praskanva praising the Ashvins

The Rishi prays the Ashvins to come to him for the drink of Soma in their three-wheeled (flying) car driven by power generated from the Solar-skin. The car has three wheels and has support of three wires. He requests them to come with a generous mind, in the car loaded with wealth.

47.1 O Ashvins! for you who maintain the Law and Order, this most delicious Soma has been processed. Drink the one from the previous day and give wealth to one who serves it.

47.2 O Ashvins! come in your beautiful car with three wheels and supported by three attached wires. In the feast, the Kanvas will sing Brahm-songs for you. Respond to their invitation.

47.3 O Ashvins! protectors of Law and Order, drink the most delicious Soma. After that O Wonder workers! bring your car, loaded with wealth, here to-day, like respectable donors.

47.4 O well-informed Ashvins! the Kanvas, with processed Soma at day-dawn, have laid out cushioned chairs in three places for the Yagna and are waiting for you to come and mix the Soma with honey.

47.5 O Ashvins! Lords of good-deeds, Protectors of Law and Order, drink this Soma. Provide us with help the same way as you had done to the Kanvas (earlier) in whatever they desired.

47.6 O Dasras (Ashvins)! for Sudas[1], you delivered swiftly the wealth-laden car. O Ashvins! vouchsafe us the wealth which many crave, either from Deva-lok or taken out from the lake.

47.7 Nasatyas (Ashvins)! whether you are far away or stay with Turvash[2], come to us in your well shaped car as soon as the sun emits rays.

47.8 Pulled as if by horses, may your car carry the wealth for the feast and food for the enjoyment of good and generous people, seated on the chairs for Soma drink.

47.9 O Nasatyas! come with that car which is perpetually driven by the Solar-skin[3] and delivers wealth and honey for the drink of Soma.

47.10 With prayers and glory-songs we invite them to us, that they may provide us with protection. O Ashvins! you have always been coming to the well-loved Kanvas' house for Soma.

1. Believed to be a king.
2. A royal family.
3. The front part of the air-ship was covered by Solar-skin which directed solar energy to the fuel and produced the force to rotate the propellers of the craft.

Chapter 48

Praskanva on Dawn

48.1 O Bounteous Lady! dawn on us with prosperity. O Usha! daughter of the Sky, dawn on us with great glory and richness.

48.2 O Usha! do not let the well-known horse-riders going this way deprive the sweet-speaking people (like me) of comforts of life. Encourage the donors to part with their gifts.

48.3 Usha has dawned. The lady will set in motion the car-owners after last night's rest. These are engulfed by her like the glory-seekers on the sea.

48.4 Here Kanva, the chief of the Kanva's family, sings aloud the glory of the heroes with their names. O Usha! on your arrival (at dawn), direct their thoughts so that they give out their gifts liberally.

48.5 Usha comes like a happy young girl and fills the old with vigour as she moves on her way, and makes the birds fly up in the sky.

48.6 She creates a strong desire to move together by renewing and sprinkling the vigour in their feet. But not for those who are sitting at dawn with the desire of having a drink together which gives them strength.

48.7 Yoking the car from the distant land of the Sun, this pretty lady Usha comes to people in her car.

48.8 People look at her differently. She makes all living things shining. Usha, the daughter of the Sky, emerges and grants happiness equally to all with no enmity or dislike for anyone.

48.9 Shine on us with your radiant light. O Usha! Daughter of the Sky, bring us everything in abundance. O Dweller of the Sky! unveil the fortune for us.

48,10 O Pleasant Lady! all feel living when you expose yourself. O Beautiful Bounteous Lady of the Light, listen to our call for varied gifts.

48.11 O Usha! it is the vigour, which is so wonderful, which is desired by all. Come with that to the feast. There are those who sing your glory.

48.12 O Usha bring all the Devas from Antriksh for drinking Soma. O Usha! accept our glory-songs on vigour and strength like those sung by us for passing horse-riders.

48.13 Her light has shown the good people worth praising. May Usha make the riches available for us with ease, which are good to look at, and consist of everything we need.

48.14 The singers in the past have prayed you for your protection and help. O Usha! graciously respond to our songs of praise with bounty and with brilliant light.

48.15 With your appearance here today, you have opened twin doors of the stronghold of the Sky for us. O Lady! expose to us also the spacious safe area for our living with food and cattle.

48.16 Bring us wealth consisting of all kinds of beautiful things in abundance together with fame in all fields. O Usha! the Lady of Vigour, bring us also a lot of food.

Chapter 49

Praskanva on Dawn

49.1 O Usha! come from the Sky with splendour and all that is good, and deliver that to the house of the Soma-brewer at day-dawn.

49.2 O Daughter of the Sky, Usha, mounted on that beautiful and comfortable car, protect us, the people of good-fame to-day.

49.3 Bright Usha! When you return following the Law, all quadrupeds and bipeds get moving and the birds come flying from all extrimities of the sky.

49.4 Dawning with your beams of light, you make everything shine. You, as you are, the Kanvas eager for earning wealth, invite you and are eager to sing your glory.

Chapter 50

Praskanva praising Suryadeva

The Rishi praises Suryadeva, the king of the Devas, who rides his car driven by seven horses, when out visiting his subjects. He inspects different regions specially Antriksh, from where attacks are carried out in the night on settlements of Rishis and Aryans.

50.1 The chiefs take the learned Suryadeva, mounted on his car, for inspection all-over.

50.2 Like the planets, the thieves are visible only at night, escaping from the eye of the Sun.

50.3 I have seen his chiefs with whips, who beat the people like wild-fire.

50.4 As you pass through, you visit all and create light (hope to live). O Suryadeva! you make everything look calm and pleasant.

50.5 You go and visit the settlements of the Devas, and then you take a turn and visit the settlements of the people. Then you move on to visit the whole of the Swarg-lok.

50.6 You look at all the struggling people with the same sympathetic eye as Varuna.

50.7 Suryadeva comes to Antriksh to see what goes on there when Prithvi in the night is submerged in the darkness.

50.8 O Suryadeva! far-sighted and with grey-hair, seven horses drive your car.

50.9 Suryadeva goes forth in his car laden with wealth and yoked with seven white mares.

50.10 May we see the light (of Swarg) beyond the darkness (of Antriksh) and reach Suryadeva, the Deva of all the Devas, with excellent radiance.

50.11 Crossing over Deva-lok, climb to come to my great friend. O Suryadeva! remove my heart-disease and cure the yellow[1] hue.

50.12 May my yellow-hue go to parrots and starlings or to Haritala[2] trees.

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1. The singer seems to be suffering from jaundice.
2. Perhaps the bark of the tree was used as medicine for jaundice ! It is not clear which tree was known as Haritala. Was it "Haldi" (turmeric)?

50.13 With all the force the Aditya has arrived and handed over my enemy to me. Let me not be my foe-man's prey.

Chapter 51

Savya (of Angiras) praising Indra

Indra is popular among his subjects. He uses woollen garments. Nobody starves in the territory under his control. His forces have cleared up Antriksh from foes. He has helped many in distress. He crushes the lawless. He enjoys Soma and loves to listen to the songs of his glory. The Rishi wants him to come to him for the Soma-drinks in the air-filled car driven by use of mind.

51.1 Make Indra, the sea of wealth, clad in wool and most popular, delighted with your songs. Welcome the wise and most bounteous, in whose Deva-lok, the people are no longer roaming around in search of food.

51.2 The well-desired protection came when the whole of Antriksh was surrounded by his forces. To the sweet-spoken and intoxicated, Indra, the Shatkratu[1], the Dakshas and the Ribhus immediately raised their voice in praise.

51.3 You freed the family of Angiras[2]; and for Atri[3], you secured the freedom of movement with the help of the army, guarding at hundreds of entrances; and to Vimada, you provided wealth and food who stayed on in the battle area (for the dance of the crushing stones) for preparing Soma.

1. Shatkratu: a tiltle of Indra. A hero of hundreds of chivalric deeds.
2. Angiras: a well known poet family.
3. Atri and Vimada: the names of the praise-singers.

51.4 Indra, you released the dammed water and confiscated the wealth in the hilly region for distribution, after killing the Ahi, Vritra, with your might. The sun rose in the sky as if to watch.

51.5 You could not be tricked by the Mayavis. These are wicked by nature and conspire when people are asleep. O brave-heart! you destroyed the cities of Pipru[4] and helped Rijishvan in killing the *Dasyus*.

51.6 You helped Kutsa[5] to slay Sushna and to Atithigvaya you gave Shambara for execution. Even the mighty Arbud, you crushed under your feet. You are born for killing the *Dasyus*.

51.7 All might is packed into you. Your wealth is meant for enjoying the drink of Soma. Your Vajra looks splendid, when you bear it in your arms. Rend off the strength of all enemies with your might.

51.8 Let the Aryans know that those sitting on the cushioned-chairs are the *Dasyus*. Issue the command that the lawless be crushed. Thus encouraged by the guest (Indra), we shall be glad to see that all those who enjoy the drinks together with you are content.

51.9 Indra, destroy the still existing lawless for the sake of law abiding people. Punish even the respectable people, who are getting increasingly disobedient. The singer family Vamras were killed, all of them, when they were trying to reach Antriksh.

51.10 You drove away all the enemy forces from Rodasi (Swarg and Prithvi) with your might excited by the songs of (the praise-singer) Ushana. O Brave-soul ! come borne in the air-filled car driven by the use of your mind to listen to the songs of your glory and enjoy the intoxication of Soma.

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4. Pipru, a king defeated by Indra.
5. Kutsa and Atithigvaya are the names of the praise-singers. Sushna, Shambar and Arbud were Asur kings.

51.11 Indra, swinging this way and that way in delight, listened to the wise words of Ushana, narrating how the mighty (Indra) drove his chariot to occupy the stronghold of Sushana's fortified town and produced the stream of water (when he destroyed the dam).

51.12 O Indra! come and while you are waiting in your car surrounded by the singers praising you highly, enjoy Sharyat's Soma-preparation the same way as you do at other Soma-brewers. Your glory of undemanding nature will spread in Deva-lok.

51.13 O Indra! you gave the woman Vrichaya, the daughter of Vrishna-ashva, to the old and skilful Soma-presser, Kakshivan, to raise a family. These noble-deeds of yours are worth mentioning in Soma-drinking bouts.

51.14 Indra is the refuge like a door post for good-natured Pajras[6] and for his superior songs. He (Indra) is the lord of wealth, horses, chariots and foot-soldiers and always gives shelter to the honest.

51.15 With these words I pay honour to Indra for the protection he provides under his mighty rule, with real strength. May all heroes along with the singer enjoy your protection on the way.

6. A singer-family.

Chapter 52

Savya praising Indra

Indra moves around accompanied by the nobility. He enjoys Soma in the company of intelligent people. He slew the soldier of Vritrasur who was firing (the chemical weapon) the poisonous mist which turned his allies against him. Indra killed Vritrasur, who had created friction and disunity among the people of Deva-lok.

52.1 He (Indra), clad in wool knows everything in Swarg-lok. Hundreds of nobles follow him as if for the combat. O Indra! please hasten to attend our call for help and turn your car this way to listen to your praise-songs.

52.2 Like a mountain firmly fixed, he is imperishable. His courage to defend waxes thousand-fold (in the combat). When Indra slew Vritra, the surge of subdued[1] water emerged from the darkness and went forth like a wild elephant.

52.3 He breaks through the enemies' strongholds. In the night, he loves getting intoxicated and enjoys the company of intelligent people. To that Indra, who is loaded with wealth, I pray wisely and skilfully that he may grant us food in abundance.

52.4 Wherever (for a drink) in Deva-lok he sits on the cushioned-chair, calm like the water in a lake, the noble people come on their own to pay respects. For that Indra, the invincible soldiers stood firm straight in formation for his protection while he slew Vritra.

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1. Vritrasur had dammed the water feeding the rivers. Indra destroyed the dam and released the water into the rivers.

52.5 His fighting companions fled rapidly like defeated soldiers and went downwards seeking protection from the poisonous gas which turned by itself into rain. Then Indra armed with Vajra, boldly in the darkness of night, destroyed the outer wall which encircled the fort from three sides.

52.6 For the destruction of the army, Vritra's burning mist moved swiftly and circled round to settle down on to the ground. Then from the side of a hill, holding it with difficulty, the killer Indra attacked the one who was spreading out the mist.

52.7 Your glory-songs make you feel great. They make you sway like the sea waves. Tvastri, (constructor) who made Vajra for you, added to and greatly augmented your military strength.

52.8 Having killed Vritra, Indra, together with his horsemen, cleared the way for the held-up rivers to flow for the good of the people. The sun came out in the sky to watch him holding the metallic Vajra in his arms.

52.9 When the powerful and exciting tales of chivalry spread far and wide, Deva-lok shook with rising fear. While his own army of the Maruts, friendly to people and fighting for the good of the people entertained Indra.

52.10 Terrified by the thundering threats of Ahi (Vritra), the people of Deva-lok had lost unity. O Indra! you, feeling delighted with the power of Soma, crushed with your Vajra the head of the hateful Vritra, who had taken hostage the people of Prithvi and Swarg-lok.

52.11 O Indra! even when Prithvi-lok has become ten times as vast, the people living here will tell the tales how under your great might Maghvan (Indra), the military strength of Swarg-lok broke down completely.

52.12 You have made the region on the far side very well protected for the safety of your own forces and with strong determination, you have made Bhumi-lok equally safe. The water (into the rivers) flowing freely through Bhu-lok now easily reaches Deva-lok.

52.13 You are the Lord over the mighty heroes of all the regions of Prithvi: Bhu and Bhuvah, and of all regions in between. The greatest truth is that there is none at all: nobody like you.

52.14 Neither the vastness of Deva-lok and Prithvi, nor the regions along the rivers, nor the artificially created gas-cloud, which turned his allies against him, could stop his uninterrupted advance in delight (of Soma).

52.15 The Maruts paid their respects to you and all the Devas rejoiced in your victory; when you, Indra, smote the face of Vritra with your spiky deadly weapon.

Chapter 53

Savya praising Indra

Indra killed the famous Mayavi[1] *Namuchi from a distance. He killed Kananj and Paranya with the Atithigva's very sharp revolving weapon. He destroyed hundreds of fortified towns of Vringada and drove away people screaming and lamenting. With the help of the blades in his wheels, he battled with twenty kings of Jan-lok with an army of sixty-thousands and defended Sravasa.*

53.1 The songs praising Indra when he is in the palace of Vivasvan, if uttered softly as if in a drowsy feeling, shall never be awarded with wealth. Wealth-givers do not like paltry praise.

53.2 We sing this song to pray to Indra, who distributes horses, cows and barley and who is the lord of all kinds of wealth, desirous of doing good to people, never disappointing anybody, and who is a friend of friendly people.

53.3 Indra! most skilful, rich in mighty deeds, most splendid, this treasure spread around is known to be yours. O Superior One! gather therefrom and deliver it to us. Do not let the old, who love you, go with unfulfilied desires.

53.4 May the delightful people of Deva-lok come to me for eating and drinking Soma and thus help me rid of my poverty of cows and horses. May they come in the company of Indra, the destroyer of the unfriendly, and who is now free from enemies.

1. A *Mayavi* is one who has super-skill in any field of knowledge. The title was later used mainly for those who had advanced technical-skill.

53.5 O Indra! let us have food and wealth, so that with vigour we earn fame and glory in the town and be respected by the Devas. May we obtain the heroic strength and be the richest owners of horses.

53.6 Your killing of Vritra violently under the influence of Soma delighted all. O Brave Lord! while killing Vritra, you tore him apart into thousands of pieces, scattering like feathers.

53.7 You go on smartly from one battle to another and destroy and defeat with your might one town after another together with your allies. You shot down the famous Mayavi Namuchi, even when he was at the (safe) distance.

53.8 With Atithigva's very sharp revolving weapon, you killed Karanja[2] and Paranya. You destroyed hundreds of fortified towns of Vringada and drove away people screaming and lamenting.

53.9 When twenty kings of Jan-lok, with an army of sixty-thousand and ninety-nine had surrounded Sravasa with no allies, it is said that with the help of blades in the wheel of your chariot, you battled and did not allow them to overpower (you).

53.10 You protected Susravas[3] with your succour and Turvayan with your support. You helped the young kings of Maha-lok to bring their subjects under control. You helped Kutsa[4], Atithigva and Ayu.

53.11 O Indra! may we be protected by the Devas hereafter and become your very prosperous friends. With your favour, may we lead a very long and joyful life with nice children.

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2. Karanja, Paranya and Vringada are said to be the names of Asur kings.
3. Susravas and Turvaya were Indian kings.
4. Kutsa, Atithigva and Ayu were the singers whom Indra saved from the Asur kings.

Chapter 54

Savya praising Indra

Indra has made Rodasi (Prithvi and Swarg) renowned for the brave and bravery. He has destroyed the Asur kings and helped many kings : Narya, Turvash, Yadu and Turviti. He kills Mayavis (the people with super knowledge). The Swarg-lok was shocked when he killed the great Mayavi, Shamber.

54.1 Do not let us, Maghvan (Indra), get into trouble in battle. None may comprehend the extent of your military strength. Hearing your battle-cry, even the rivers look as if they are crying. What to say about woods, even the earth seems to be screaming in fear.

54.2 Sing welcome songs for the mighty Indra, for his mighty deeds, for his skill, so that he may hear, and sing praise-songs to make him happy. He, the mighty, with his strong force, has made Rodasi renowned for both: the brave and the bravery.

54.3 Welcome the Supreme! who is full of vigour, to the vast Deva-lok with a song. He, with his strong determination in combat, has torn into pieces the forts of the Asur kings for which he has been praised by many. (Look) He is the one there, that hero, in the horse driven-car.

54.4 When with daring courage, you overpowered the Mayavi and thrust into him the front of the sharp-edged sword, you felt delighted. When you cut down Shamber, the Mayavi, the ridges of Swarg-lok started shaking.

54.5 The crushed fields looked as if in tears when the commander of Sushna surrounded you and blew the

horn. When you advanced skilfully, you made them feel like leaves. Until this day there is none who excels you.

54.6 O Shatkratu (Indra)! you helped Narya[1], Turvash and Yadu and Vayya's son Turviti. You helped the chariot of Suryadeva load with the desired wealth, and you destroyed ninety-nine forts.

54.7 He (Indra) is a good master. He is the king of courageous people. He is generous and promotes Law. He welcomes presents and for this the upper part of Deva-lok is full of those who are willing to offer him. He loves to listen to the songs of his glory.

54.8 No body after drinking Soma becomes so active, skilful, matchless in might and matchless in wisdom as you, Indra. In you, enormous might, generosity, firmness and vigour increases (after drinking Soma).

54.9 Therefore for you it is poured in cups from these jugs. A lot of them are full of stone-pressed, Indra's (favourite) drink. Quaff them and satisfy therewith your desire. After that fix your mind on sharing wealth with us.

54.10 The water stood still at the bottom as if trembling inside the dark cave built by Vritra, with hills all round it. From under a hill Indra shot him, who had obstructed the rivers and held all and everything under his control.

54.11 O Indra! Hero of Jana-lok, with increasing fame and glory take over the rule of Maha-lok for our sake. Thus O Maghvan! you protect us, your admirers and the singers and provide us with wealth, food and family

1. Narya, Turvash, Yadu and Turviti are the names of the kings whom Indra helped.

Chapter 55

Savya (Angiras) praising Indra

Indra has occupied Deva-lok but he wants the whole of Prithvi (the vast plains) under his control. He destroys the artistically built prosperous houses but spares the light-generating tower, which he admires. He takes delight in carrying the Vajra-weapon in his arms and a revolving weapon, which, when cast, cuts everything like a pair of scissors.

55.1 The boundary of the region under his control has extended to Deva-lok but to Indra even the (control of the) great Prithvi (the whole plain region) would not satisfy. O dreadful and powerful one, do not use the burning, sharp and pointed Vajra causing woe to people.

55.2 Just as a wide-bed stream or an agitated river becomes calm when it merges into the sea, so does Indra after a drink of Soma. He behaves admirably like a brave old warrior with vigour.

55.3 You, O Indra, the Mountain-king (Vritrasur) could not destroy you. You rule over the courageous and Law-abiding people of Maha-lok. You are well-known all over among the Devas for your bravery. You lead them in all violent campaigns.

55.4 Loved by people, he is spoken with respect even by people working on the farms. When spoken to informally, provided it is agreeable to Indra, he becomes extremely pleasing and amiable. Then feeling a strong desire for the drink, Maghvan quietly sends forth the message for that.

55.5 He fights with vigour and with all his might in great battles, because it is for the good of the people. It therefore is a delight for Indra to bear the Vajra and vehemently exciting to kill all around him.

55.6 He, eager for glory, destroys the artistically built prosperous houses on Prithvi, but he does not damage the light-producing unit[1], which he admires. As token of good-deeds, he let the water flow in the rivers.

55.7 O Soma-drinker! set your mind for charity and bring your horses this way. O you admirer of praise-songs! those charioteers of yours, extremely skilful in pulling up the reins, are restlessly desirous of taking you to small people like us.

55.8 In your hands, you bear undiminished wealth and invincible strength of wide-spread fame. You bear a revolving weapon O Indra! which when cast cuts everything unimpeded into small pieces like a pair of scissors.

1. Many temples still have a tower in the front called the light-tower.

Chapter 56

Savya praising Indra

Indra arrested the Mayavi Sushna[1], who was wearing an iron-armour. He ties up trouble-makers with rope so hard that they cry in pain, and even strangles them to death.

56.1 His favourite Soma is ready and is stored in the vessel. The young woman is waiting happily and restlessly with that to serve the drink to the great Daksh, when he stops his golden car here, pulling back the yoked horses skilfully.

56.2 Just as the people get together to sail on the sea for earning plenty of wealth, the glory-singers, desirous of gifts, gather round the lord (Indra). However, the wisdom required to please him is like competing to ascend a hill.

56.3 He is great and victorious. His unstained manly virtues shine like the (snow-covered) peak of a mountain. His mighty stroke in intoxication delighted him when he attacked and tied up *mayavi* Sushna, who was violent and efficacious and wore an iron armour.

56.4 For increased safety, if a trouble-maker is violent, he is handed over to Indra, who is always ready to oblige like the sun attending the dawn. He ties him up using his stupendous strength with the rope so hard as to make him cry in pain, and even strangles him to death.

1. Sushna, the ruler was a very well known *mayavi* i.e. he had advanced technological skill.

56.5 When you, Indra, in the battle of Swarg, enjoyed cutting into pieces Vritra and freed the rivers desirous to kiss the sea, you in fact fixed the broken door-frame of Deva-lok firmly and made it imperishable.

56.6 With your might Indra, you have established a firm hold on Deva-lok and over the great Houses (royal families) of Prithvi. Under the intoxication of Soma, you hit the stone wall (encircling the town) of Vritra again and again until it broke down and you set the rivers free to flow.

Chapter 57

Savya praising Indra

The singer desirous of earning money is praising Indra, his might and his accumulated wealth. He expects Indra to be drawn to his praise-songs like one is drawn (by gravity) to the earth.

57.1 To him who is most generous, great and master of abundant wealth, powerful and truly vigorous, I sing the song of his glory. The wealth uncovered with his might is so much that he cannot carry with him and it is flowing like water down a slope for the good of all the people.

57.2 When the Vajra of Indra shattered the gold-treasure on the hill, people from all over desirous of obtaining gifts and friendly to Indra, came running like water flowing down a hill and assembled for the Soma-drinking bout.

57.3 To gain the favour of this Terrible One, sing songs, pure like dawn, composed to praise him. It is known that a (Soma) house which has the reputation of being visited by Indra, is never visited by thieves and evil-doers.

57.4 Right from the beginning, these songs are for you and we with these songs have been attached to you, Indra. O abundantly rich One, do not accept the praises and glory-songs from others. You should be drawn towards our praise-songs like we all (are drawn) to earth.

57.5 O Indra! your power is great. We are yours. O Maghvan! fulfil the wishes of your praise-singer. After the great Deva-lok measured out its strength to your might, this Prithvi has bowed down to you.

57.6 O Vajrin! you shattered into pieces that great and wide hill which stopped the enclosed water from freely flowing into streams. O Indra! you and only you possess all this might.

Chapter 58

Gotam Nodha praising Agni

The mighty Agnideva, who served as the messenger of Vaivasvat (for making alliance with Indra) now lives in exile. He built excellent roads for the Devas. He goes around in his car helping the needy. He helps the rulers and Law-enforcers whenever they ask for help. He hides behind the bushes even in bad weather to destroy the gangs of the wicked. He consoles the plough-men on his way not to give up hope.

58.1 Never has been a mighty, immortal so harassed as the Hotri (Agni), who became the messenger of Vaivasvat (to make alliance with Indra) and who had measured the surface (of Deva-lok) of the region for making most excellent roads to serve the Devas. He now lives in exile.

58.2 At his own will, ever young and ambitious (Agni), with the desire of protecting people, he is always on the move. Mounted on his car with the back of the horses wet, he makes the hills of Deva-lok echo.

58.3 He hastens to help when there is a call from a Rudra or a Vasu or Purohit or Hotra. He attends to people continuously one after another, whether one is poor or rich, healthy or sick, destitute or greedy, and without delay, the Deva (Agni) provides everything they ask him for.

58.4 Amidst thunder and storm, he stays in the bushes (to kill the criminals hiding there) among the wild animals, without feeling any inconvenience. Skilled in using arms, ever-young Agni rushes violently, roaring, and

charges repeatedly. He on his way consoles the ploughmen in the fields not to give up hope.

58.5 With teeth grinding in anger, like one invincible, he eagerly attacks the gangs (of the wicked) in the forest. He patrols unhurt day and night, in bright and in misty weather. All living and even non-living are afraid of him.

58.6 Bhrigus[1] admire you, Agni, as the greatest ever born of mankind, a real treasure, pleasant, and easily accessible to people. Agni! you are an exemplary guest and Herald and an invaluable friend of the Devas.

58.7 Hotri Agni, whom I have brought here for praising in the grand feast, I glorify him by singing in the seven tones. May the wealth come to us through his delight.

58.8 O Agni! Son of flawless Strength, rich in friends, grant (us) your praise-singers, a comfortable life free from troubles, and with good health so that we may sell plenty of drinks.

58.9 O Bright one! be refuge to your singer. O Bounteous One! be the source of pleasure to those who are expecting gifts from you. O Agni! preserve the singer from distress. O Intelligent One! come to us early and promptly.

1. Bhrigus: a singer-family

Chapter 59

Gotam Nodha praising Agni

Agni was like a head for Swarg-lok and like a navel for Prithvi. Later he became the sovereign ruler of Rodasi. He is in no way less than Indra. He fought for the Devas and freed the land from the Asur kings. He ransacked the kingdom of Kashtha and killed Shambara.

59.1 The power in you and in those of your family members makes all living beings happy. You are the source of well-being to all. You, like a pillar, support all those who have fallen into poverty.

59.2 O Agni! you were like a head for Swarg-lok and like a navel for Prithvi-lok. Later, you became the sovereign ruler of Rodasi. O Deva! the Devas have produced you for the benefit of mankind and as a beacon for Aryans.

59.3 As the sun holds rays for the benefit of mankind, in the same way O Agni, you keep the wealth to help others. You are the king of the people living in the hills, living in forests and those living on the river banks.

59.4 More and more songs of glory are sung for you, as the Son of Rodasi and as a Hotri and Daksh. Determined, truly mighty and from the very beginning continuously on the move, you are like a dancer performing for the pleasure of the people.

59.5 O Jatveda! in the service of all, even people in Swarg-lok have not reached your greatness. You are the ruler of the fertile land and her people. You have fought for the Devas to acquire wealth and land for them.

59.6 People tell you of the greatness of the Hero (Indra), whom many have admired for killing Vritrasur. The Friend of the People, Agni, has also killed *Dasyus*, shattered Shambara[1] into pieces and ransacked the state of Kashtha.

59.7 The Great Friend of all people, Agni, in the fertile land is highly honoured among the Bharadwajas[2]. He has been glorified by hundreds of songs by the old Purunith, son of Shatvani in melodious voice.

1. Shambara was probably a mighty Asur ruler.
2. A family of singers.

Chapter 60

Nodha praising Agni

Agni, a soft-spoken man of noble birth, a man of knowledge and of glory, consoles the landlords and good people of Swarg-lok, who have been ruined in the war. He maintains Law and Order in villages, helps the destitute and is working for the well-being of all.

60.1 Bhrigus have the pleasure to praise *Matrishvan*[1], the bearer of glory and a *dvij*[2], a good protector, messenger and one who is always ready to provide provisions and wealth to the singers.

60.2 Both the needy and the prosperous obey the order of this governor. The Hotri (Agni), unwearied, interrogates the landlords and good people from Swarg-lok who are ruined and destroyed.

60.3 May this new glory-song appeal to him, who is sweet-spoken and of noble birth, born to maintain law and order in the villages, and making all living beings happy.

60.4 O Hotri, most praiseworthy among people, help (me) the destitute and devoted family-man, who desires pure wealth (cash ?) earnestly. O Agni, Lord of Wealth, come to our (Soma-) house.

60.5 To you Agni, Lord of Wealth, we Gotams sing the songs of your glory. Come early and soon to us, O Wise One, for the filtered Soma full of vigour.

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1. A title given to Agni. The word *matrishvan* means a patriot.
2. *Dvij* means the two by birth. The two classes of the society viz the clergy and the nobility nobility were initially called *dvij*. Later even Devas who had become traders were accepted as *dvij*.

Chapter 61

Nodha[1] in praise of Indra

Indra loves killing his enemies. He killed Vritra who had occupied a large part of Swarg-lok and Prithvi[2] and was enjoying in his well-protected capital among the hills. He obliged Turviti[3] by winning back his territory from the Asur king. He rushed to help in the battle his ally Suryadeva whom he envies for his horse Etasha[4].

61.1 I present this glory-song for the enjoyment and pleasure of the mighty warrior. I approach him. He, Indra, can't resist listening to my praise-songs composed in a scholarly way and most agreeable to him.

61.2 I sing joyfully and loud, the well composed song for Indra, the Victor. It is a gift for his pleasure. For the old friend (Indra), the singers have polished their songs with all their heart and mind and intelligence for gaining his protection.

61.3 I sing for him joyfully with my lips, praising aloud with the best of glory-songs of my own composition. The songs well-composed, with tales of chivalry, fill the Great, Intelligent and Learned One (Indra) with delight.

61.4 Thus I proceed putting together the glory-song the same way as a carpenter constructs the car. These

1. Nodha was a singer from Gotam-family.
2. the plains of North India.
3. The Asur king Vritrasur had occupied the territory earlier ruled by Turviti.
4. Estasha was the horse owned by the king of Devas, Suryadeva.

songs, well-composed, specially for the one to be adored, will bring all happiness to wise Indra.

61.5 Thus with my tongue moving fast like a horse, I decorate my song fúrther with his glory. For paying reverence to the Hero, to the bounteous giver and to the destroyer of castles, I praise him with the flattering song.

61.6 For him, even Tvastri[5] forged Vajra, most deftly wrought for the battle of Swarg-lok. With that, the intelligent Lord (Indra) attacked Vritra's hidden kingdom which was built over a large area, and killed him.

61.7 The mother has quickly prepared a pleasant and strong drink, the best for Indra to drink at the Soma-drinking bout with the crushed barley. She worked with the grinding stones at home. It has been then filtered by Vishnu[6] (the son).

61.8 Even the learned wives of the Devas composed the praise-songs for him (for Indra) when he killed the Ahi[7] (Vritra). He (Vritra) had devoured the vast regions of Prithvi and Swarg-lok. His (Vritra´s greatness) can never exceed your greatness.

61.9 There is none who is greater than him (Indra) in Swarg, Antriksh and Prithvi all combined. Glorious Indra! please come to our house. Everybody is eager to sing your glory and pray your strength in battle grow still more.

61.10 With his own might, Indra cut into pieces the Vritras, the suckers and threw them away like slaughtered cows and let loose the water in the rivers for his allies.

5. Tvastri means a constructor. The name of this constructor who designed and forged the weapon Vajra is missing.
6. This Vishnu is the son of Nodha and has no reltion with Vishnu the Great.
7. Vritra is often called "Ahi", one who came from the land of Ahijava.

61.11 The rivers flowed forcefully as if in delight, when he destroyed the dam all round them by his Vajra. Then acting like the Lord, he obliged Turviti by giving him back his territory . What a Victor!

61.12 Bearing Vajra for (killing) Vritra, the Lord (Indra) surrounded him and cut him into pieces like the joints of a cow. The stream of water (released) swelled up to move downwards freely.

61.13 Tell in new glory-songs, the earlier deeds of the warrior in battles, how trembling with rage he enjoys throwing down his foes-in-arms.

61.14 When he comes forth, the firmest mountains and the people of Prithvi and Antriksh tremble with fear. May Nodhas, praying always that dear friend for their protection, gain quickly heroic strength.

61.15 When surrounded (in the battle), Lord Indra moved swiftly to protect his ally Suryadeva, who had his horse Etasha yoked in the battle car. He envies him for his horse (Etasha).

61.16 Gotams have composed glory-songs for you, one better than another introducing intelligently all the beauty of the singing art. O Intelligent One! get ready with your horses yoked and come to us soon and early.

Chapter 62

Nodha praising Indra

Indra killed Vala with the rotating sharp blades attached to his battle-car. By defeating him Indra brought the northern part of Deva-lok firmly under his control. His most adorable deed was to release the water into the four winding rivers flowing down to the plains.

62.1 Like Angiras we are planning to sing the glory of the power of the Mighty One through well-composed praise-songs, praising the glorious, laudable and far-famed Hero.

62.2 We salute the great one, the lover of songs, praiseworthy and mightiest in Mahi[1]. By whom, the songs of his glory composed by our Angira fore-fathers, who had good knowledge of meters, were well appreciated earlier.

62.3 When the mountain-kingdom was shattered, Indra's favourite songs earned provisions for Angiras, Sarma and Brahaspati and for their families, and they received even cows, confiscated from people, wailing and screaming (and running away from war).

62.4 The seven skilful singers sang the glory of the Mighty Indra, in a choir, when with about nine or ten fast rotating sharp blades of his chariot, he cleaved asunder the mighty Vala, the hill king of Swarga-lok and cast him down crying and yelling.

1. Mah-lok is also called Mahi.

62.5 O foe-destroyer Indra! praised by Angiras, with the help of Suryadeva's soldiers, you discovered the concealed wealth and made the higher regions of Deva-lok above Antriksh firm and strong.

62.6 This deed is the most worthy of all honour, most glorious of the wonder-worker to be recalled, when he caused the four winding rivers swell with sweet water and flow downwards.

62.7 I agree, the wonder-doer has brought under his control Prithvi, Antriksh and even the northern part of Antriksh. However from ancient times it is very well known that to obtain a house for a singer, the only way is by singing songs of (Indra's) his glory as Bhag did.

62.8 Further, different types of young girls are walking around in Deva-lok during the day as well as in the night, very beautiful but angry (and they have priority).

62.9 Rich in good deeds, swift in operation, the Son of Might (Indra) has a good circle of friends. Even the rising anger of the wicked gives way like the juice coming out from the raw food when cooked.

62.10 Thousands of people living as neighbours with their wives and sisters adore friendly-natured Indra, for having their houses and property safe and protected by law enforced by him.

62.11 With due respect, and minds bent on gaining wealth, we pay our homage to you (Indra), the destroyer of enemies, with new glory-songs, which shall appeal to your potent wisdom the same way as the passion is aroused in the husband when his passionate wife touches him.

62.12 O brave Indra! in your hands the wealth neither becomes less nor perishes. O foe-destroyer! you are resolute and splendid. May we become the most

famous composer (writer) of the songs of your mighty deeds.

62.13 O Mighty Indra! Gotam's son Nodha has composed this new glory-song for you, the Virtuous One, riding the horse-carriage. Please come to us early in the morning to listen to this song which is very rich in wisdom.

Chapter 63

Nodha praising Indra

Indra moved fast to help Kutsa in the fierce battle and killed Sushna with the blades attached to his car. He fought for Purukutsa in the country of Dard and destroyed seven forts. He won back all the territory for the old king Sudas.

63.1 Indra! you are great. Fighting battles and with your might, you have secured Prithvi, Antriksh and Swarg-lok. Ever since, strong and monstrous enemies and even the mountains tremble in fear like dust particles.

63.2 O Indra! please come in your chariot driving horses and displaying the Vajra held in your old arms, with which you have destroyed enemies, forts and towns and you had responded fast to the call for help from many of our ancestors.

63.3 Indra! you are powerful and a sincere friend. You are the lord of these Ribhus. You are sympathetic. For saving young Kutsa, you skilfully moved to his side and in the fierce battle, killed Sushna with the blades of your car (attached to the wheel).

63.4 O Indra! you helped your friends to accomplish the task, when you Vajrin, struck Vritra to kill, and when you with courage and bravery shot at the wicked one and broke through his siege.

63.5 O Indra! even the strongest man, who does not like you, cannot harm you. Please Vajrin! come hastily to us and slay our enemies with a club.

63.6 In the tumult of battle during the war of Swarg, people caught up in fighting, called you, Indra, the owner of provisions, for help and those who came and begged got the food and protection.

63.7 O Indra! fighting for Purukutsa in the country of Dard[1], you shattered seven forts. For Sudas[2], the distressed king, you procured O Vajrin! all the territory as he had it before, didn't you?

63.8 In fact Indra, you should supply us with all kinds of food flowing like water all around us. That shall make us brave and provide vigour. And may your help never diminish.

63.9 These grand glory-songs have been composed for you Indra by the Gotams, who pay their respect to you, the one with horses, and well-built. Please come to us soon and early with abundant food and be enriched with wisdom.

1. It is believed that 'Dard' was the region around Kabul in present Afghanistan.
2. A king friendly with Indra.

Chapter 64

Nodha praising Maruts

The Maruts are fierce like the Asurs. They look clean and their armour glitters. They decorate their hair and beard. They secure their weapons borne on the shoulders by means of golden chains on the chest so that they are not disturbed in battle by them. The cowardice which they showed when faced with chemical weapon, they have compensated for by amassing enormous wealth. They destroy the Mayavis and their palatial buildings tall like mountains.

64.1 For the brave and much adored troops of the Maruts, O Nodha! compose songs skilfully in beautiful words, concentrating your mind on known facts full of chivalric deeds and decorate them (i.e. make them pleasant to listen to) according to rules (of composition).

64.2 These men of Rudra[1] (the commander), looking clean, with armour glittering white and pure like a bride, with dripping perspiration, and looking frightful, are fighting with the Asurs, the great warriors all over in Deva-lok.

64.3 These young soldiers, with broad chest, never growing old, killers of the stingy ones, advancing irresistibly, resolute like mountains, make everybody in Prithvi and Swarg tremble.

64.4 They decorate their hair and beards differently. They secure the weapons placed on their shoulders with

1. The soldiers were called 'the sons of Rudra' or the 'men of Rudra', where Rudra means a commander.

chains of gold on their breasts, so that they do not come in their way when fighting for victory with the people of Swarg-lok.

64.5 These master-soldiers, overpower enemies with the force of lightning, roaring like a storm. Having shaken Swarg-lok, they squeeze all hidden wealth out of it and flood the parched Prithvi with water (releasing the dammed water).

64.6 The rivers are flowing full of water delicious like *ghee*[2]. The lost courage when faced with (the chemical weapon) the cloud, they regained by squeezing out all wealth from whatever had remained undamaged.

64.7 The great Mayavis, with beautiful houses, huge like mountains were all destroyed completely when you, like wild animals, moving swiftly on your horses devastated the land with your might and left it like fields eaten up by elephants.

64.8 They roar like lions; alert like deer, well-built, well-informed, ready day and night to strike, and in addition endowed with might and anger which kills oppressors all over.

64.9 Marching in companies, befriending people, powerful and possessing might to destroy, please come. Swarg and Prithvi greet you. Upon the seats of your cars, be visible to evil people like lightning. O Maruts! do not stop your cars there.

64.10 These people dressed with ornaments, well-trained, possessing all kinds of wealth, pleasant, noisy, mighty, singing, carrying arrows and missiles in their arms possess infinite strength.

2. '*Ghee*' means clarified butter used in Indian homes for cooking.

64.11 With golden decorations and wheeled vehicles, and an augmented will to fight, they kill for their own pleasure as they drive past through the mountains, lively and cheerful. The Maruts' dreadful strikes with swaying weapons make even the mountains tremble.

64.12 To joyful, glittering, praiseworthy, worth-seeing, sons of Rudra, we sing with all respect. The courageous and vigorous troops of the Maruts, driving fast towards Antriksh need to be well served for our own protection.

64.13 O Maruts! that man, whom you have with your might helped to stand on his own feet by keeping him in your proximity, by killing his foes, supporting him with food, horse and spoil from the wars, becomes respectable, and he prospers in society.

64.14 O Maruts! to the skilful glory-singer, known all over, desirous of reward, give wealth from the booty and give him strength against the powerful wicked ones, so that his children and grand children may live happily for a hundred years.

64.15 O Maruts! grant us wealth hundred-fold, thousand-fold, ever increasing so that for a long time we can afford to have brave people around us defying the onslaught. We wish you to come to us early for the pleasure of your mind (for listening to glory-songs).

Chapter 65

Parashar praising Agni

Agni led the allied forces of Indra and the Devas in the battle. He has a strong, well-built body with arms hard like stone. In battle he moves like an invincible one. He takes good care of the people of Sindhu. When the harvest fails, he distributes the produce of Prithvi to all those who are without it.

65.1 We greet you who drove away thieves like animals who were hiding in the fort. We greet you for uniting the people and leading the allied heroes in the battle. All sitting here adore you.

65.2 The Devas have become strong followers of Law and Order. The troubles are no longer on the increase in Bhumi-lok or Deva-lok. The rivers are swelling with water. The Law and Order is born again in a new form.

65.3 His well-built body is like the joy itself; his house is vast like Prithvi; his arms are hard like stone; he brings in happiness like a stream of water; in battle he moves like an invincible unhindered one, like a stream flowing down to sea. How to describe?

65.4 He looks after the people of Sindhu, like a brother after his sister. Like a king he does not eat the wealth belonging to servants. When the harvest is destroyed by storm it does not stop Agni to distribute the produce of Prithvi among the people.

65.5 Just as a swan in water waiting most attentively does not despair, neither does the young calf seeing the mother cow far away in the vast pasture despair, in the same way the early rising people do not despair, when the Soma at Vedhas is not ready in time.

Chapter 66

Parashar praising Agni

Agni is fair-complexioned and majestic. He is the conqueror of Jan-lok. He lives for the happiness of the people. He is always and easily available to all. He is a brave warrior. He shoots missiles tipped with flame.

66.1 He is wonderful like wealth; he sees all with the same eye like the sun ; he is like the breath of life; he is available like one's own son; he is swift like a bird; he grants requests like milk from the cow; he is fair-complexioned and grand.

66.2 He offers safety like that of a pleasant home; like ripened corn. He is the conqueror of Jana-lok and appreciates the song of the singer. He is famous among the people. He lives for the happiness of the people.

66.3 He is like an eternal flame against the barbarians. He is always at hand like one's own wife. Trusted by all, he is like a cloud swollen with water for those destroyed in war. For those with gold-chains (Maruts), he is like a violent battle-tank in battles.

66.4 Agni! you are as if created for the army. Without any fear, you shoot weapons such as missiles tipped with flame. You are born to command, brave and the youngest lord of the people.

66.5 All go to him without hitch, even we who live in houses, like cows in the evening or like a stream flowing down the slope to the sea. Even new singers from Swarg-lok have been seen coming to him to get help.

Chapter 67

Parashar in praise of Agni

Agni is a friend of people and provides unlimited security to all those who are obedient to him. He is the Herald of the Devas. He keeps people of Antriksh under his control through proper advice and by treating them in a friendly way.

67.1 You are the conqueror of those hiding and fighting in the woods. You are a friend of the people and protect in all ways those who are obedient to you like to a king. Like a noble person, you provide tight security to people. You protect inhabitants of Antriksh. You are the praiseworthy Herald of the Devas and always do what is right.

67.2 People here know that the whole army of the Devas under your command got terrified when they invaded the hidden capital of the Vritras, which made you very sorry. Reflecting on the dangerous situation, when they declared their decision (of not to fight), it broke your heart.

67.3 He, the leader, supports the people of Prithvi-lok like the earth. He keeps Antriksh under his control through persuasions and with earnest efforts in a friendly way. You protect the life of all, people and cattle alike. O Agni! people who were hiding in secret places earlier are moving freely now.

67.4 Whoever knows what happened to the hidden town of Vritrasur, understands that one who disturbs the flow of the Law or hurts law-abiding people is deprived of all wealth.

67.5 His honour and esteem grows like a spreading creeper among his subjects. It is all there in their mind, all the wonderful deeds he has done with firm determination to provide water, houses and all comforts of life, to all.

Chapter 68

Parashar in praise of Agni

Agni works from morning to evening helping people in distress. All are eager to carry out his command and follow the Law and Order.

68.1 He gets ready as the day approaches and is actively engaged in helping all that is still or in motion until the darkness has covered all. Among the Devas, he alone is the greatest of all.

68.2 For your might all are happy. From the state of starvation and lamentation they (the people) have come back to (normal) life. The excellent virtue of life-long law-abidingness, has become the second nature of parents.

68.3 O enforcer of Law, the Seat of Law, supporter of all, when all neglect what you consider important, you allot money for its understanding through instructions.

68.4 The Herald, desirous of Manu's progeny "slim and competent and never making mistakes and with strong will", distributes wealth for such people to settle down.

68.5 Those who hear his command are happy and eager to carry it out quickly like the sons obeying their father. For the householders, he uncovers the door of wealth and food, which is so abundant that if spread out it may reach Antriksh.

Chapter 69

Parashar praising Agni

Agni is like a father and even like a son to the Devas of Antriksh. He is equally happy to be in the house of the rich or the poor. A land-owner feels very happy when Agni calls on him. However, if some one commits a murder, hearing is

granted to him and the crime is discussed with arguments for and against in the presence of the people chosen for that.

69.1 The fair-complexioned and splendid Agni is born to serve the Devas of Antriksh like a father, as well as like a son, to stand by them. He is like the dawn which never decays and continually produces the light of the day.

69.2 Agni, the sage, the humble, wise and learned one is for the people as the udder of a cow, a source of sweet life-giving drink. He sits among the people at home equally happy whether they are rich or poor.

69.3 When Agni comes to the house, the landowner is as delighted as if a child is born (in the house) or as if a lovely horse is acquired by the family. When requested by the people and the landowners in the vicinity for help, you alleviate their sufferings. O Agni! you have all the virtues of the Devas accumulated in you.

69.4 The rules made by you for the people are never broken. However, when a criminal commits a murder, the hearing is granted and the crime is discussed with him for and against by the prominent people.

69.5 Agni, with undecaying glory like that of dawn, has arranged all the young calves of the same age in order to be taken away and he has opened the door (of the shed). Sing all of you for the most-respected one in Swarg-lok.

Chapter 70

Parashar praising Agni

It is all because of Agni that people have water in the rivers and they have pasture lands and forests.

70.1 I glorify your skilful approach towards the Aryans in enforcing the Laws of the Devas on them, the same as for those people born in Jan-lok.

70.2 All are looked after by the Invincible (Agni), whether they live deep in river regions, or deep in cultivated area, or deep in mountains or in settlements, or deep in desolute areas.

70.3 Agni is really a generous donor. He gives away amply to him who prays for it and plenty to the men of intellect. He takes good care of all born as Devas whether ordinary or learned.

70.4 The envied Hotri of Swarg-lok (Agni) earlier cut into pieces the deformed Vritrasur standing in his well-shielded car and threw him away. All rivers were now wet with water.

70.5 The lowing of the cows fills the pasture lands. They provide nourishment to all in Swarg-lok, to us, to you and to all people in different ways by providing drinks which keep us from wearing out and thus nourish the knowledge.

70.6 He is virtuous. He is not greedy. In battles he moves like a missile cutting off heads, a real terror causing fear.

Chapter 71

Parashar praising Agni

Parashar reminds Agni that his fore-fathers had accompanied him in the battle against Vritrasur. He knows what is required of a good and skilful singer.

71.1 The loving wives living together like sisters, good-tempered and undressed, look dissatisfied like cows left in the barren pasture land, when they fail to make their loving husband happy any more. (O Agni! likewise the singers fail frustrated when they cannot make the hero happy with their glory-songs.)

71.2 The praise-songs of our fore-fathers (by making the heroes feel brave) brought the firmly established fortified mountain kingdom (of Vritrasur) to ruins. The songs of Angiras paved the way for us to Deva-lok. Even today the people of Swarg recognise the flag (the flag of Angiras) flying in the morning.

71.3 We stick to the rules and get its proper understanding for earning wealth. Thereafter, we aim at obtaining wealth but in a sophisticated way. Without being eager we proceed skilfully to make the life for the Devas delightful.

71.4 Since Matrishvan (Agni) helped him (Indra) up, his fame spread in every home and he is regarded as a man of noble origin. And then he became a powerful king with the help of the Envoy (Agni). They are interwoven like Bhrigu and me.

71.5 While our ancestors were carefully pouring drink, holding the cup in their palms at home for the enjoyment, the Deva (Agni) was exposing himself to

painful violence and terrifying missiles.

71.6 One who adores you (Agni) and greets you respectfully, when you visit him at his home, you give more gifts to such a loving and faithful one and increase his life two-fold. Besides you provide him with wealth and car.

71.7 All singers wait on Agni like the seven mighty rivers rushing to meet the ocean. The relatives do not understand that the status given to us among the Devas is because of the sharpness of our intelligence.

71.8 According to the wish of the lord of men (Agni), with the sound of the sword, the stream of water wetted Prithvi and Antriksh. The youthful Agni's faultless efforts and determination produced the stream and made the water flow.

71.9 One who arrives on the road as fast as thought, that one alone, humble, learned singer receives all things, even cows, from the generous rulers Mitra and Varuna and their favourite man is well looked after by them.

71.10 O Agni! learned wise man, never break our ancestral friendship. The old age like a fog is withering away my body. Please defend me against its assault.

Chapter 72

Parashar praising Agni

Agni has saved the noble race of Devas from extinction. He won back the territory of the country occupied by Asurs. He

destroyed the dam built by the Asur kings and let the water flow down to the rivers.

72.1 What not that men need have, the learned endowed with the genius of a singer, received in plenty from Agni, ever since he became the lord of treasure? All people have continually received wealth.

72.2 All good-natured, learned people weary after a long journey, desirous of earning, stand still round Agni as if round a darling baby for a smile.

72.3 O Agni! all those who for three years served you, Noble One, with *ghee* (i.e. organised Yagna to sing your glory), the names of those Yagna-organisers have straightway become respectable and they are considered now of noble birth.

72.4 Knowing how awful and dangerous it was to win back the vast Prithvi and Antriksh, and being aware that people were divided, still those are to be adored who stood by and followed the most excellent foot steps of Agni.

72.5 Knowing his nature, the people approached him with their wives and paid respect by kneeling to the adorable (Agni). The weak and thin bodied immediately enjoyed help and protection as if in friendship of one's own friend.

72.6 The people and animals, the living and the non-living, all are protected by you, the most adorable one. All have the same origin as established by the secret three[1] steps and seven[2] stages (of Vishnu), which are known to you.

72.7 O Agni! you kept track of old landowners still living and continuously supplied them with wealth and provisions for their livelihood. With good knowledge of the road net-work, you served the Devas unwearied, and became their envoy and supplier of

provisions.

72.8 Well-fed from Swarg-lok, the seven rivers are the door-way to prosperity. The people of Law when they found it, reported, that the flow which supports the life of people was stopped by a solidly built dam.

72.9 It is due to the greatness of the adorable one that all noble races facing extinction are now heading for long life. Prithvi supports mother with her children and Aditi nourishes all.

72.10 Your wisdom to see through made you invincible in Deva-lok and you received utmost praise and fame. Since then O good-tempered, noble Agni! the rivers are flowing downwards unhindered.

1. Three steps of the formation of earth-surface.
2. Seven stages of the evolution of human being.

Chapter 73

Parashar praising Agni

Agni is loved by all – the soldiers as well as the leading and prosperous people of the society. It is because of him that people have food, shelter and a lot of wealth. They have security and lead a decent life.

73.1 He, the pleasant Hotri (Agni), has made our family honourable. He is like the treasure acquired by our ancestors, life-supporting, leading us to progress like an experienced teacher, and pleasant like a guest enjoying comfortable stay.

73.2 He who is like Deva Savitar sincerely determined to provide protection to all against the wicked, praised by many, splendid like the Truth itself and so precious that all strive to win him.

73.3 The Deva (Agni) dwells on Prithvi as a benevolent friend and king. He is surrounded by the leading and prosperous people of the society and brave soldiers, who are as dear to him as a faultless wife to her husband.

73.4 It is due to you Agni that the fire is lit in each home (i.e. people have food to cook), people live secure with prestige and have abundance of wealth lasting life long.

73.5 O Agni! may we soon receive gifts brought here to be given out to the learned. May we continue receiving food all life long, and the share of the spoil from the battles, and may we become well known (as skilful singers) among the Devas.

73.6 To the friendly and longing singer with stones (for Soma) from far away Swarg-lok, where the rivers flow timely, may the swelling udder of the cows be exuberant at the right time.

73.7 O Agni! those friendly ones begging for help, of all shapes and colours, black and red alike, who have been in your contact, have earned fame, and sing your glory night and day in Deva-lok.

73.8 O Agni! let us be those people whom you generously give wealth. May we follow you for (our) welfare in all regions of Prithvi, Swarg and Antriksh like a shadow.

73.9 O Agni! under your protection, our cavalry can face the enemies' cavalry, our foot soldiers can face theirs and our heroes can challenge their heroes. O Master! you (yourself) are the wealth secured by our ancestors. Grant us, the praise-singers, a long life.

73.10 O Agni! may these glory-songs be pleasing to you and penetrate your heart and mind. May we be able to bear the burden of the wealth (given to us) conveying to the head of the family and may we earn widespread fame among all Devas.

Chapter 74

Gotam (Rahugano) praising Agni

The warriors who were under the command of Agni are still faithful to him. Agni does not hesitate to banish a Deva if it helps the Deva community.

74.1 As soon as we come near the Yagna-feast, we read out the text (of praise-song) for Agni so that he hears us even from far.

74.2 He, in earlier days of carnage, protected the people, gathered and preserved the household of the praise-singers.

74.3 The people tell how Agni slew Vritra and won wealth in every battle.

74.4 In that house where, you, O Envoy, taste the food and enjoy it, the feast becomes wonderful.

74.5 The people of Angira often describe the noble Deva (Agni), sitting on the couch and being served with well-prepared food, as a happy and courageous man.

74.6 O Glorious (Agni)! please come and bring all those Devas with you this way for tasting good food and for being praised.

74.7 O Agni! when you go on embassage, not the slightest sound is heard either from your horses or from your car.

74.8 O Agni! those warriors who were under your command earlier, continue to be faithful and respectful to you even now.

74.9 O splendidly strong, heroic and great Agni! you banish a Deva even the one who adores you if it is for the benefit of other Devas.

Chapter 75

Gotam praising Agni

The singer (a Rishi from the family of Angiras) admires Agni for treating the people of Jan-lok like his own relatives and friends and for being always helpful.

75.1 Please taste and relish the dishes most delightful to the Devas and enjoy the most widely appreciated song.

75.2 After that, O Agni! the best of Angiras will sing a lovely and most appealing song for you which would (surely) earn us a vast amount of wealth.

75.3 Who, Agni! is your kin among the people of Jan-lok? Who serves you faithfully in feasts? Who is he on whom you can depend?

75.4 O Agni! like a kinsman you support the inhabitants of Jan-lok and you are a praiseworthy loving friend of the people of friendly nature.

75.5 O Agni! bring to us Mitra and Varuna. Bring together all the Devas. Bring them together to the great feast at my own home.

Chapter 76

Rahugano praising Agni

The singer appeals to Agni to destroy all those who attack the Rishis and to persuade Indra to visit his (Soma) house for drinks.

76.1 O Agni! with what intelligent words should we approach you so that you become generous? What type of narration gives you most satisfaction? Who do you think is competent to arrange a Yagna for you? In what way can we gain your favour?

76.2 Come here, Agni. Please be seated as a Hotri. Be our leader who cannot be fooled. We sing your glory everywhere in Prithvi and Swarg for your being so devoted to the Devas.

76.3 O Agni! destroy all those who wish to hurt us, so that the Yagnas do not risk being attacked. Then bring here Indra, the champion of Soma drinkers in his horse-carriage, the most generous one for enjoying our hospitality.

76.4 The eloquence (of songs) has been passed on to the children (of Angiras) by word of mouth. I appeal to you to sit here with the Devas as the Hotri and the Ritvij. Inform and bring together all the generous ones (for a drink) who have accumulated wealth.

76.5 People honour a skilled singer with food, and the Devas are honoured as learned people by the learned. O most truthful Hotri Agni, honour us today by taking an intoxicating drink of Soma from the ladle.

Chapter 77

Gotam Rahugano praising Agni

The singer wants to invite Agni, very skilled and brave warrior, and always true to the Law. People consult Agni regarding the punishment of thieves and enemies. Agni is the best leader and foe-destroyer.

77.1 How shall we pay honour to Agni? Which agreeable praise-song should be sung for him when he is angry? He the invincible among the people, the virtuous Herald, brings always the greatest honour to the Devas.

77.2 Bring Agni with reverence to the feast here, the Herald, most propitious, true to the Law. This (news) when it spreads among the Devas and among other people quietly, they feel pleased in their minds.

77.3 He is intelligence itself. He is most virtuous and like a friend to people. He is a marvel as charioteer in war. The people who are on the side of the Devas, consult him before killing the thieves and enemies.

77.4 He is our best leader and foe-destroyer. May Agni accept our praise-songs with delight. May the wisdom (of our songs) urge the thoughts of the rich, most powerful and the distributor of ration, to generosity.

77.5 Agni was praised even by the law-abiding, wise Gotams born in the family of the learned (singer). May he (Agni) fill us with food for desired strength, and vitality which may augment the enjoyment (of life) and intellect.

Chapter 78

Rahugano praising Agni

The singer Rahugano from the same family as Gotams is very keen to sing the glory of Agni, the Vritra-slayer and destroyer of evil-doers and in reward hopes to share the spoil from the war.

78.1 O Jatavedas (Agni)! we Gotams, reflecting over your great deeds, are presenting the praise-songs humbly, with all enthusiasm, to you.

78.2 To you (Agni), Gotam's praise-song desiring to earn wealth, is presented with all enthusiasm and with reverence.

78.3 We praise you, the donor of the spoil from the war, humbly and with all enthusiasm, like Angiras.

78.4 To you (Agni), the Vritra-slayer and remover of all evil-doers, we sing humbly and enthusiastically.

78.5 We the sons of Rahugana, have earlier sung a very pleasant praise-song for you, Agni. We sing for you humbly and with enthusiasm (again).

Chapter 79

Gotam Rahugano praising Ashvins and Agni

The singer admires the Ashvins for their punctuality in coming every morning in their winged-craft even when it is raining. The winged-craft after taking the fuel takes Varuna, Mitra and Aryaman for a pleasure flight.

Ashvins:

79.1 Those (Ashvins) with golden hairdress, are seen in the car emitting sound like a hard-blowing tempest, shining bright in the morning mist like a lively, respectable and truthful maid.

79.2 Come in your winged-craft moving fast, unharmed by the black, strongly bellowing clouds. Come even if the rains are falling, smiling with fortunes, roaring in the sky.

79.3 When it (the craft) has drunk the right liquid, it rushes through the dusty roads, and reaches the upper zone covering the earth, and flies all round the sky with Mitra, Varuna and Aryaman enjoying in it.

Agni:

79.4 O Agni! intelligent by birth and highly renowned, lord of might and power, owner of cattle from the spoil, take us under your patronage.

79.5 He, who is energetic, rich and wise, must be praised by our glory-songs. May that great warrior Agni give us wealth.

79.6 O Agni!, king of Vastu, destroy the sharp-tongued enemies day and night.

79.7 O Agni! protect us with all kinds of aids. You are the hero to be adored in all our Gayatri-songs.

79.8 O Agni! most superior conqueror of enemies in all battles, fill us up with wealth.

79.9 O Agni! give us well-sorted wealth, which shall provide us with life-long nourishment and happiness.

79.10 O Gotam, present your well-composed, charming glory-songs to Agni, - the (mind) penetrating, fame-spreading compositions.

79.11 O Agni! one who treats us as enemy, whether he lives near us or far from us, may he perish and may we be prosperous.

79.12 Agni, the Herald, the far-sighted who keeps an eye on all, chases the enemies away, when requested through the praise-songs.

Chapter 80

Gotam Rahugano praising Indra

The singer tells that Soma and songs had augmented the might of Indra who broke the hard stone wall of the town of the ruler of Mahi, Vritra, a great Mayavi, by firing Vajra which had hundreds of war heads. Indra released the dammed water in Nrimna river. With Vajra he has destroyed ninety forts and has become the ruler of all.

80.1 Under the intoxication of Soma, your might was augmented by our well-composed glory-songs. You, mighty Vajra-holder expelled the Ahi (Vritra) from

Prithvi with your own might and established your own rule.

80.2 The Soma prepared and brought by Shyen, gave you enormous intoxication, with which you, Vajra-bearer (Indra) slew the deceitful Vritra and expelled the Ahi (Vritra) from Prithvi with your own might and established your own rule.

80.3 Go on Indra. Even the most powerful cannot hold your Vajra back. It is your might with which you killed Vritra and took control over the water of the Nrimna-river. And then you established your own rule.

80.4 O Indra! you killed and removed Vritra from Bhumi-lok as well as from Deva-lok. With the help of the Maruts (slodiers), you let the life-fostering rivers flow downwards. And then you established your own rule.

80.5 Attacking angrily with Vajra, Indra killed the arrogant Vritra, trembling violently, and caused the rivers to flow. And then he established his own rule.

80.6 Indra struck the mountain (wall) with Vajra shooting hundreds of war-heads. And while rejoicing with the drink of Soma, he expressed his desire for the songs to be sung in praise of his friends. And then he established his own rule.

80.7 O Indra! in comparison to you the Adri (Vritra) had unsurpassed military strength. Yet you Vajrin killed the Mayavi-beast and you slew him with *Maya* (the super-skill in war-fare). And then you established your own rule.

80.8 Your Vajra-army has shaken up ninety forts recently. O Indra! your great strength and heroism rests in your arms. And thus you establish your own rule.

80.9 Thousands of people all over have paid respects to Indra. Twenty-odd sang his glory and hundreds composed new songs again and again - that he established his own rule.

80.10 Indra put an end to the violence of Vritra. He killed Vritra with his much superior might and let loose the rivers. And then he established his own rule.

80.11 The Maha-lok trembled in fear at your wrath when you, Indra, armed with Vajra, aided by the Maruts (soldiers), arrested Vritra courageously. And then you established your own rule.

80.12 Vritra could not scare Indra with his weapons which shook (the earth) and thundered. On him fell the metallic Vajra with thousands of sharp-edged missiles. And then he established his own rule.

80.13 During the fight, your missile emitted from Vajra killed the Ahi Vritra, and your striking blow was praised in Deva-lok. And then you established your own rule.

80.14 At your roar everything in the hills, fixed or moving, shakes. At your wrath Indra, even Tvastri (designer of Vajra) trembles in fear. And thus you establish your own rule.

80.15 So far there is nobody who is stronger than Indra on the enemy-side. In him, who is intelligent and respected by all, resides the strength of all the Devas together. Hence he established his own rule.

80.16 These events and (their) knowledge have been passed on to Dadhyach by his father Atharva, who had composed them earlier for singing the glory of Indra in the battle. That Indra has established now his own rule.

Chapter 81

Rahugano praising Indra

Indra has a huge, mighty body. He looks dreadful. He may kill any one any time or he may make him rich. Being the mightiest he keeps all the spoil of the war himself. He likes to hear songs of his glory and pays well to the singers.

81.1 To please Indra, people exaggerate his strength. We pray him to protect us in wars whether big or small.

81.2 You are the hero of your army. You give away (wealth) abundantly. You make the weak, feel stronger. For Yajman[1], you are prepared to do anything (to help him). Plenty of your wealth goes to them who prepare Soma.

81.3 It is proclaimed that the mightiest conqueror keeps the spoil. O Indra! intoxicated (with Soma) in your horse-carriage, whom are you now going to kill and whom are you going to make rich? O Indra! please give us wealth.

81.4 He has developed a huge body through healthy food. The excessive strength has made him dreadful. The horse-driven, handsome (Indra) who keeps the metallic Vajra in his arms, became famous (for his chivalry) because of his close contacts with the *Rishis* (the praise-singers).

81.5 O Indra! you have saved the badly-oppressed people of Prithvi and Antriksh and have made the people of Deva-lok happy. There has never been one born like you nor shall ever be born, most powerful of all.

81.6 That large quantity of food which you confiscate from the enemy, you give away to others. O Indra! give

that to us. Be willing to help us get a part of your abundant wealth. Let me share your bounty.

81.7 Under the joy of intoxication, give us herds of cows. Be just and grasp with both your hands the wealth of different sorts and bring it to us who are anxiously waiting for it.

81.8 Enjoy the Soma-drink, O you, who are famous for might and generosity. Knowing your ample store of wealth, we are approaching you quietly with the desire of receiving it. Let it therefore flow to us and may you be our protector.

81.9 O Indra! all sorts of things are supplied by you to the people. Among them however are notorious enemies of the people. Do not give wealth to them. Fill us up with the wealth of those (instead).

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1. Yajman is one who finances the Yagna.

Chapter 82

Rahugano praising Indra

Indra always keeps a goblet full of Soma by his side when he yokes his horses to the wagon loaded with wealth and inspects it along with his guards. The singers have composed a new praise-song and are eagerly waiting for Indra coming for a drink with his sober wife and Pushan.

82.1 O Indra! yoke your horses and come to listen to our songs. Do not neglect us Maghvan (Indra). We are very much sought after to sing praise-songs because of our melodious voice. O Indra! yoke your horses now.

82.2 The eyes are full of delight when they watch your favourite Soma being extracted. The newly composed song of your glory by the well-known learned (poet) has never been sung before. Indra, yoke your horses now.

82.3 O pleasant-looking Indra! we request you Maghvan to bring without fail your assistants in the richly loaded car for being praised by us. Indra, yoke your horses now.

82.4 He indeed knows the mighty Indra who has seen a hero riding the carriage yoked with horses in the morning hours (at milking time) and having a goblet (full of Soma) beside him. O Indra! yoke your horses now.

82.5 Now yoke your horses Indra. They should be yoked one on the right and one on the left of the carriage so that they take you, happy and intoxicated with Soma, to your beloved wife.

82.6 Come this way holding with both hands the reins of the long-maned horses. I shall honour you by singing your glory. Soma has been poured out for you by Rebha. O Vajrin! enjoy together with your sober wife and Pushan.

Chapter 83

Rahugano in praise of Indra

The singers who enjoy Indra's protection become rich fast. If Indra says kind words to the one who serves Soma, the inn-keeper becomes prosperous. Angiras praised Agni and received a great deal of wealth. Atharva was the one who first advised singers to sing in Yagna which was attended by Suryadeva and Agni.

83.1 O Indra! the people under your protection, to whom you are kindly disposed, become foremost in the wealth of horses and cattle. The wealth comes to them from all over like the water brought by rivers to the sea.

83.2 Just as rivers do not go to the source but look down over the vast Antriksh, turning towards the Deva-settlements, and advance to make them happy who come to them, so do the singers. They entertain the Devas who appreciate and love the compositions and please them when they come to them.

83.3 The couple, who while pouring Soma from the ladle receives praise-words from you, dwells undisturbed by your Law-men. He prospers as an able host for serving Soma.

83.4 The Angiras were the first who were inspired by the good deeds of Agni. By singing his glory, they acquired food, horses, cows and other animals and even men (to help).

83.5 Through Yagnas, Atharva opened the way (for the singers), when the friend (Agni) of the Guardian of Law, Suryadeva, came forth (participated). This encouraged singers to sing praise-songs. Let us pay honour to the Yama (Agni) born invincible.

83.6 In Deva-lok, where the cushioned-chairs are being laid out for the feast and the loud sound of the grinding-stones is heard and where the singers sing the glory (of Indra), it is there Indra is delighted to go for drinks.

Chapter 84

Rahugano in praise of Indra

When Indra who is sovereign head of his empire, comes to attend Yagna or for the drink of Soma, he is accompanied by beautiful girls for his pleasure. Tvastri, a well-known name on Prithvi, is now hiding in the mansion of Lunar-dynasty. Indra lets those live who strictly follow his laws and pay him taxes. When Indra is in bad mood, people are terrified and run away from him. Nobody cares for noble Agni any more who used to look after all people.

84.1 O the mightiest and bold Indra! the Soma is ready for you. Please come. May the drops of Soma fill you with delight as the sunshine fills the darkness.

84.2 May the horses bring Indra, the one with unchallenged might, to the *rishis* (the singers), to listen to their singing of his glory in the Yagna organised by the people.

84.3 Slayer of Vritra, mount the car yoked by horses eager to go. May the sound of the crushing-stones (for Soma-preparation) draw your attention towards us.

84.4 O Indra! in this (Soma-) house of Law-abiding people with good reputation please enjoy the drink of Soma, old but with undiminished intoxication. The Soma has been poured out for you.

84.5 Pay honour to Indra now and sing loudly the songs of his glory. With the intoxicating drops of Soma greet the mighty supreme one.

84.6 Indra, yoke your horses; there is no better charioteer (than you). None has surpassed you in might and none has better horses for the chariot.

84.7 He who knows the one who distributes wealth to the people, and who is lord of the resistless might, surely knows Indra.

84.8 When will he trample a person not in his favour, like a weed under his foot? When verily will Indra listen to our songs of his glory?

84.9 He who visits you and many other Soma-brewers is surely Indra. He gains thereby tremendous strength.

84.10 When the tasty and sweet Soma is poured out, the fair-skinned Indra with his strongly-built guards, looks handsome and happy with intoxication - the jewel of his own empire.

84.11 Then to his distilled Soma accompany Indra's chosen beloveds. The females please the Vajra-holder one after another - to (Indra) the jewel of his own empire.

84.12 To the intelligent (Indra), people bow and show their respect. Everywhere people follow his Laws whole-heartedly - Laws of the jewel of his own empire.

84.13 Indra of resistless might, slew Vritra and broke his bones (skeleton) into ninety-nine pieces.

84.14 With the desire to hit at the head of the horse, he skilfully split it with his missiles in the (battle on) hills.

84.15 Surely on Prithvi Tvastri is very well-known. He is believed to be hiding now in the mansion owned by the Lunar-dynasty.

84.16 Who can to-day brake the turning axle of righteousness. The mighty, angry and those with a tongue hurting like arrows are entirely destroyed. He makes those happy who depend on him and lets those live who pay the taxes.

84.17 When Indra is in bad mood, no one understands him. People run away. They are terrified. Some are assaulted and hurled away. Some beg (for mercy) for children, for house-hold, for wealth and own person and for dependants.

84.18 Who now arranges Yagnas any more for Agni on festivals with praise-songs and delicious food prepared in *Ghee*? To whom now do the Devas rush to offer gifts? Who cares (now) for the noble Deva (Agni) who once looked after all the people?

84.19 In truth, You (Indra) are praised by the most powerful of the Devas. I tell you Indra, there is no wealthy person, except you, who takes pity on people.

84.20 May your good-will and protection never fail us. May our house never fall prey to deception. May all the wealth come to the benefit of those who are your subjects.

Chapter 85

Rahugano praising Maruts

The Maruts, the sons of terror are winning more and more territory for Indra. They come from Prishni (Persia ?) and are strongly built. Driving their Prishti, swift horses they moved away fast from the red poisonous cloud which covered them like a shield (in the battle against Vritra). They never miss the target when they cast their spears. They have settled down in Swarg-lok and established their posts in Antriksh.

85.1 These horse-riders decorate themselves like women when out on mission. The Maruts, the sons of Terror, accomplishing mighty deeds, enjoy extending the boundaries of Prithvi and Swarg and are known to be lively and brave.

85.2 In well-built bodies, they have developed excessive strength. These Rudras have settled down in Swarg-lok. The Sons of Prishni (Maruts) have earned fame through (our) praise-songs, glorifying their brave deeds early in the morning when they come (here) for drinking newly brewed Soma.

85.3 While marching past they shine in well-fit attires. They carry shining weapons and arrest all adversaries on their way. They accomplish this task as easily as the flow of *Ghee*.

85.4 Yoke the Prishti-horses to the cars of the murderous-troops of the Maruts, equipped with spears which they cast well-planned with great force never missing the target, and glitter as they drive past.

85.5 Earlier in the battle of the hills (with Vritra), the Maruts in their chariots driven by Prishti-horses, moved away swiftly, when the poisonous red-cloud covered them like a shield and started dripping and wetting the ground like rain.

85.6 May the fast-going horses set in motion with (the reins in) your hands, take you this way. Please sit on the chairs laid out for you in the Yagna. May the Maruts exhilarate with the tasty Soma.

85.7 They have grown to the greatness with their own might and have established posts in Antriksh. Vishnu (a singer) has raised them up in the society (through his songs). However, when the Mighty (Indra) comes staggering with intoxication, they sit like happy birds on their seats.

85.8 The Maruts have striven in hostile encounters like praise-worthy, brave soldiers, and they are constantly on the move from one place to another. All people in Antriksh are afraid of the Maruts. They are like angry rulers for people.

85.9 Bearing the golden Vajra skilfully made by Tvastri, with hundreds of war-heads, Indra, doer of good-deeds, fired it and slew Vritra and made the streams of water flow.

85.10 For impelling (missiles) higher, they stretch the bow-string with all their might. The missiles break through the strong fortification. The generous Maruts wage the war under the intoxication of Soma.

85.11 Impelling the boulders sideways, they stopped shelling in the direction of the flowing stream for Gotam to quench his thirst (in the war against Vritra). All types of people come to them praying for protection. They fulfil the desire of the singers by providing them with dwellings.

85.12 Whatever wealth you give to singers, give three-times as much to us. O Maruts! keep aside wealth for us for raising our offspring.

Chapter 86

Rahugano in praise of the Maruts

The singer requests the Maruts to provide protection to all those who ask for it. He wants them to expose all the enemies who are hiding in the forests of Antriksh and destroy them.

86.1 O Maruts! the best of guardians in Deva-lok, that man in whose house you take the drink of the exhilarating Soma, feels most secure.

86.2 The Maruts respond to the call of all: whether it comes from the arranger of Yagnas, or from the man to be praised in Yagna, or from the singer or from any other learned person.

86.3 On the strength of your favour to a singer, he can walk on the road untouched (by the evil-doers).

86.4 The much sought after hero (Indra) in Deva-lok, sitting on the chair is being served with the brewed Soma

and is enjoying listening to the songs of his glory, delighted with intoxication.

86.5 Listen, all of you, the people of Antriksh, to the deeds of bravery. This (praise-song) has reached even to Suryadeva.

86.6 O Maruts! you have provided us and the people with protection from atrocities even earlier.

86.7 O Maruts! that man is really fortunate and adorable, whose food is being served to you.

86.8 O Heroes! truly strong, consider the hard-work of the singer (of composing the song) and appreciate the demand of your friend (the singer).

86.9 O you (Maruts) of true strength! go through this (mission) with your superior might to the end. Kill the enemies with the speed of lightning .

86.10 We are longing (for the day) when you expose to light all the dark hiding places (of enemies) and eliminate the enemies.

Chapter 87

Gotam in praise of the Maruts

The Maruts go past marching in their decorated uniforms, with chest out, with determined look, and make loud sounds. When they charge in the battle, the Bhu-lok under their wheels trembles. They are all of the same origin. Their commander when surrounded by enemies, changes the formation of the troops skilfully and then the Maruts charge, moving swiftly in the most praiseworthy way.

87.1 Chest-out, determined, making loud sounds, unyielding, not fragile, who are these driving past, most-manly with decorations displayed on the body (shining) like stars in the early morning light?

87.2 Whenever you Maruts, pass in your chariots, round the corner, unexpected like birds with your drinking bags leaking, you are requested to stop and drink the honey-coloured Soma sprinkled with *Ghee*.

87.3 When they march in the battle to charge, the Bhu-lok under their battle-cars trembles like a tottering handicapped person. These playful, noisy ones, armed with glittering weapons, boast of their bravery as they drive back and forth.

87.4 He (the commander) in truth is of the same origin as the whole army driven by Prishti-horses. These commanders when surrounded by enemies, skilfully rearrange the brave troops who charge moving swiftly in truly praiseworthy way.

87.5 Tell us of the earlier upraising by birth for narrating, when we see you at Soma-drinking bout. Ever since you joined Indra in the bitter fight, your names are honoured in the Yagnas.

87.6 The dear Maruts' home is thrown open to the fearless singer because of (my) agreeable and wished-for praise-songs, showing their bravery the same way as the splendour of the sun reveals itself through the rays.

Chapter 88

Gotam praising the Maruts

The Maruts look distinguished with their golden decorations. They are armed with spears. Their battle-cars are driven by horses with feathers on their forehead. The wheels carry sharp blades of iron looking like the tusks of a wild boar. In olden days the respect for the singer was so great that in the battle against Vritra, the trajectory of the boulders from the catapult was altered to allow Gotam to drink water from the near-by spring.

88.1 Come here Maruts in your glittering, well-praised chariots, armed with spears, and with horses decorated with feathers on forehead. O friendly people! Come quickly flying like birds with food to us the elderly.

88.2 The red-skinned (Maruts) are in fact going out for the good of the people, speeding their chariots with tawny horses looking distinguished with golden decorations. The wheels of their battle-cars carry sharp blades with which they kill in large numbers.

88.3 When you come for praise-songs with swords on your bodies, the singers feel like the tall trees of the forest. For you mighty and noble Maruts, the crushing stones have been set in motion (for preparing Soma).

88.4 We long for the days (of the battle with Vritra) to come back, the days of appreciation of the wisdom, the release of the (dammed) water. The respect for the art of singing (Sarswati) was so great that the trajectory of the boulders from the catapult was altered for Gotam to go and drink water from the spring.

88.5 O Maruts! it was a composition of the praise song unheard before, which Gotam sang, when he saw the (hubs of) golden wheels with tusks of iron resembling those of a wild boar.

88.6 O Maruts! She (Sarswati, the praise-song) will give you the desired pleasure. Stop and ask for her humbly. Grasp freely, at will, without delay.

Chapter 89

Rahugano praising Vishvadevas (miscellaneous)

Aditi now consists of Swarg-lok and Antriksh. The singer requests those in power to help him live a decent life. He is suffering from arthritis and prays the Ashvins to treat him and cure the disease.

89.1 May auspicious things come to us from all over, unhindered and in abundance, always without any deception. May the Devas be unceasing in their care and provide us with protection, more and more, day after day.

89.2 May the auspicious favour of the Devas and sincere willingness to reward us continue for ever. May we gain friendship of the Devas, that they may help us to live a long life.

89.3 We sing old glory-songs for all these: Bhag, Mitra, Aditi, Daksh, righteous Aryaman, Varuna, Soma and the Ashvins. May the auspicious Saraswati (the art of singing) bring fortune to us.

89.4 May the Mother Prithvi and Father Swarg give us that medicine, which may give relief against arthritis. May the pressing stones for preparing Soma bring fortune to us and may you wise Ashvins listen to us (our call for medicine).

89.5 We pray Pushan, the administrator and chief of people and property for providing us with protection and inspiring our wisdom (for praise-songs). May that Pushan be our guardian and protector against injuries, for our well-being, so that we may acquire and accumulate wealth.

89.6 Make us prosperous, O Indra! of far and wide fame; O Pushan! who has information about everything; O Carpenter! whose fellies of the wheels are never damaged. O Brahaspati! vouchsafe to us prosperity.

89.7 O Maruts! you with Prishti-horses, sons of Prishni (land), who protect against evil-doers by chasing these fiery-tongued people, in hiding or on the move, come here for the protection of all the Devas, and us the learned.

89.8 O Devas! may we with our ears listen to what is good, and with our eyes see what is good, O Honourables. May we with our healthy limbs and satisfied bodies serve you for your well-being as long as we live.

89.9 A hundred years end fast and our bodies become old, and the children become parents. Do not let us perish in the middle of the path of our life.

89.10 Aditi contains now Swarg-lok and Antriksh. Aditi is the Mother, the Father and the Son. Aditi is all the Devas and the Five-classed people and those who are born and those who will be born. (Five-classed people are: Devas, Gandharas, Kinnar, Nagas and Yakshas.)

Chapter 90

Gotam praising the Vishvadevas (miscellaneous)

The singer prays for the peace, prosperity and well-being of all those who are friendly with the Devas and hopes that the Law-men lead them to the path of righteousness.

90.1 May Varuna, Mitra, the learned and the Aryaman, who are friendly with the Devas, lead us on the path of righteousness.

90.2 They are really beneficent and possess wealth. They guard the Laws prudently all the time with their might.

90.3 May the Immortals (invincible heroes) provide us with a comfortable life by destroying those who mean harm to us.

90.4 O praiseworthy Indra, Maruts, Pushan and Bhag! show us the path which may lead us to prosperity.

90.5 Thereafter may the leaders Pushan and Vishnu (the son of a singer!) make us prosperous because of our enriched wisdom (i.e. the art of glory-singing).

90.6 For us, the Law-abiding people, may the breathing air feel sweet, the rivers bring pleasure-giving water and the medicines be effective.

90.7 Sweet be the nights and sweet be the days. Sweet be the dust of Prithvi and sweet be the Father, the Swarg and Antriksh.

90.8 May the farmers bring pleasure to us (with their products). May the Sun fill us with pleasure. May the cows make us happy (providing us with ample milk).

90.9 May Mitra, Varuna, Aryaman, Indra and Brahaspati be kind to us. May the high-ranking (in administration) Vishnu be kind to us.

Chapter 91

Gotam on Soma

Soma leaves grow among the herbs on the mountains and rivers in Prithvi and Swarg. Soma makes people friendly and under its influence they generously give gifts of cows, horses and money to the Soma-brewer. Soma makes life enjoyable. It cures diseases. In battles it gives courage and enhances the might of the soldiers. It is Soma which helped the soldiers release the dammed water in the rivers. It is wealth-earner for the singers from Bhu-lok.

91.1 You Soma (the alcoholic beverage) make the people friendly towards us and make it easy for us to approach them. Under your influence, our forefathers shared the wealth of Indra and other Devas with great ease.

91.2 You Soma, your performance has made you a miracle-doer. Of all Dakshas (the tax-collectors), you are the best Daksh[1] who knows everything about all people. Of all the mighty[2], you are the mightiest. Of all the warriors, you are the greatest warrior. You really take good care of your people.

1. People who come for a drink pay the Soma-brewer the same way as they pay tax to a *Daksh* (the tax-collector).
2. Under the influence of Soma, the soldiers feel very brave.

91.3 For you to exist Soma, one has to follow the rules rigorously and extensively like that of king Varuna[3]. You are pure and loved by all, like Mitra. You rule over all like Aryaman.

91.4 You reside on the hills and (on the banks of the) rivers among the herbs of Prithvi and Deva-lok. O king Soma! do not despise us, the good people, waiting to take you in hand at dinners.

91.5 Soma, you are the true life supporter (provide living to many). You are the king. You are the killer[4] of Vritra. You are the most auspicious might.

91.6 You Soma, O beloved praiseworthy plant! take us under your patronage so that life does not perish.

91.7 To the Law-abiding young people, you provide the skill needed to enjoy life.

91.8 O king Soma! guard us as your friend in all ways , so that the wicked do not harm us.

91.9 O Soma! with the pleasure-giving protection , which you give to others, be our guardian.

91.10 O Soma! be with us in Yagnas when we sing praise-songs, and bring prosperity to us.

91.11 Well-skilled in singing-art, we magnify you with our songs. Stay with us O gracious One!

91.12 Soma, be a good friend to us. You are enricher, disease-healer, wealth-earner and you make people stronger.

91.13 O Soma, you stay in our heart as cows (love to) stay in meadows and man in his own house.

91.14 O Soma! the learned and the Dakshas (tax-collectors) like to associate with that man who takes delight in your company.

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3. One has to follow the rules strictly when preparing the drink; as strictly as the laws to be followed under the rule of Varuna.

4. It was under the influence of Soma that Indra and his soldiers felt brave and killed the Asur king Vritrasur.

91.15 Save us from what destroys the pleasure of life. Preserve us always against distress and disease. Be a gracious friend to us.

91.16 O Soma! may all kinds of vigour and might unite in you. Be the might of the army in battles.

91.17 O Soma! be vigorously powerful and intoxicating in all your fibers. For our prosperity, be our friend of most illustrious fame.

91.18 In you, all the nutritious juices are united, which provide vigour and might to brave men defeating the mighty foes in battles. In Deva-lok, men of the highest fame and glory drink Soma.

91.19 In your houses (Soma-houses), people eat and drink. May all singers from Bhu-lok with your help become wealth-earners and get over troubles. May the cowards become brave. Come[5], Soma, to our houses.

91.20 Soma gives the milch-cows, the fast-running horses, bravery and smartness. To us it gives all the fine house-hold things and in Yagnas, Soma brings glory to our fore-fathers.

91.21 O Soma! you pleasure-giving drink, let the victors and landowners enjoy you. You make people invincible in war and protect the armies. You are the guardian of the might in wars and battles.

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5. "Come Soma to our house". The singer means that he hopes to serve plenty of Soma-drinks to his customers.

91.22 Soma, these herbs of yours have re-generated the rivers (dammed by Asuras). You follow the rivers and you spread on (the banks of the) the rivers all over the vast Antriksh. You did not accept them (the rivers) to remain (imprisoned by Asuras) in darkness[6] and you brought them to light.

91.23 You Soma-Deva, with your Deva-spirit, let nobody prevent you, O Lord of Valour, from taking our share of wealth of the booty with both hands, after a courageous battle.

Chapter 92

Gotam on Dawn

92.1 Indeed the light of Dawn has appeared and the eastern half of the sky is shining with the rays. It looks as if the foot- soldiers injured by mighty warriors have turned the soil red.

92.2 The falling red rays of light make the earth look red where it meets the sky. The Dawn moving in front turns the bright light of the Sun red.

92.3 The women show their respect to you the same way as they do to a flowing river. Your fast moving rays, coming from very far, scatter evenly over vast

6. The rivulets feeding the rivers were dammed by the Asur kings and Soma plants could not grow on their dry banks. The dams were destroyed and water was released into the rivers. Now Soma is growing on the river banks in the region of Antriksh.

distances and serve everybody, the good, the generous, the host and the Soma-brewer.

92.4 The Dawn puts on her embroidered garment like a dancer. Just as a cow yields her udder to the calf, she exposes her breast of light to all the world and keeps coming back like a cow to the meadow.

92.5 We have beheld the brightness, the destroyer of the darkness. She has established herself in varying forms and captivated the black monster. The morning Sun, like the celestial dame in embroidered garment has attained her wondrous splendour.

92.6 Crossing over the destroyed darkness, the Dawn reveals the beauty of the objects and fills them with life. It looks as if you, Dawn, the source of happiness, beautiful and brilliant, after swallowing up the darkness, are smiling, being pleased with this (performance).

92.7 O Dawn! daughter of the day, abode of light, you have been praised by Gotam, gifted with a charming melodious voice, who had accompanied the infantry and the chariots in the battles.

92.8 O Dawn, who shines forth and fills us with vigour, bring us ever more fortunes. May we get good and brave children, enough wealth so that we can afford a servant, possess horses and accomplish deeds which shall bring us fame.

92.9 Casting her looks all the world over, the Lady keeps the bright eye westwards with the earth, awakens to motion all living creatures and listens to the voice of each singer.

92.10 Eternal, born again and again, She decks her beauty with the same form. The lady wastes away the life of living beings, like a gambler losing his wealth, with each (enjoying) cast of dice.

92.11 Revealing her intimacy with the Day, she constantly drives off her sister (the Night). Like a passionate woman, flirting with her lover of advanced age, she diminishes His life like the life of a human being (the lover).

92.12 Looking like a passionate woman with a beautiful dress spread out like a flooded river, clinging intimately to (her lover) the earth, following the Laws of Nature, She is beheld visible with the sunbeams.

92.13 O Dawn! do that wonder of bestowing wealth on us so that we may support our sons and grandsons.

92.14 O Dawn! radiant, and source of melodious sounds, reveal here for us to-day, the hidden wealth consisting of cows and horses.

92.15 O Dawn! moving fast with red rays, bring us all fortunes to-day.

Note: The following three verses are addressed to the Ashvins:

92.16 O Ashvins! wealthy in cattle and gold, you who accomplish wonderful deeds, direct your vehicle circling around (in the sky) this way downwards.

92.17 Now the light of the day for the benefit of the people has been beautifully spread. O Ashvin brothers! please come and bring the strength-giving food for us.

92.18 O (Ashvins)! you who accomplish wonderful-deeds, fly round in the sky, bring the pleasure-loving Devas, who are awake at dawn, here for the drink of Soma.

Chapter 93

Gotam on Agni and Soma

Agni becomes extremely powerful after a drink of Soma. He provided protection to Pani. He slew Brasya and released the prisoners. Agni is highly praised in Deva-lok for fighting alongside Indra and helping to release the dammed water in the rivers. He pounced upon the mountain king (Vritra) like an eagle and crushed him.

93.1 Agni and Soma a mighty union, attend to my call and come and listen to the well-composed and very well-desired song. May that give you pleasure.

93.2 Agni with Soma! he who pays respect to you with this song today, grant him heroic strength, cattle and noble steeds for a decent living.

93.3 Agni with Soma! the man who offers (sings) a song to call your attention, he gets the pleasure of having offspring and heroic strength all his life.

93.4 Agni with Soma! everybody knows your act of bravery when you provided best protection to Pani, and you all alone chased Brasya and killed him. You brought to light (released) many (prisoners), who were (imprisoned) without sufficient air and light.

93.5 You both Agni and Soma are adored in Deva-lok for joint operation for seizing and releasing the disgraceful blockage of water to the rivers.

93.6 It was the day when Matrishvan (Agni) fulfilled his mission. O Agni with Soma! you pounced upon the mountain king like an eagle and crushed him by greatly infusing with courage the soldiers, you had brought together for the purpose (fighting).

93.7 O Agni with Soma! the precious gift wrapped and being offered to you is most appropriate for a man of courage (like you). In exchange, we the hosts hope to receive good protection, guarding our possessions and ensuring a peaceful life.

93.8 O Agni with Soma! the highest of fame goes to the one (Agni) who takes delight in serving food cooked in *Ghee*, much liked by the Devas, to his subjects, the (displaced) farmers and saves the settlers and their people from hunger and disease, and defends the Laws.

93.9 O Agni with Soma! all of us are singing together to appeal to you for help. Please come to us together with other Devas.

93.10 O Agni with Soma! to one who serves you food cooked in *Ghee*, grant him everything in abundance.

93.11 Agni with Soma! may this food delight you. Please come to us. We are just nearby.

93.12 O Agni with Soma! cherish well our horses and let our food-producing calves be strong. Grant power and riches to us and make our Yagnas successful.

Chapter 94

Kutsa praising Agni

The singer praises Agni for his policy (of entering into a treaty with Aryans) that saved the Devas from suffering. Under his protection the settlers (Aryans) move freely even in the night. Because of the support from Mitra and Varuna the anger of the insulted[1] Maruts with the singer has been appeased. Agni is a very able Vasu[2]. His wide territory is the most peaceful one.

94.1 This praise song is important as the knowledge has been passed on to me from birth like a Rath (the car) in the family. I think it will be for mutual pleasure and for the benefit of all of us in this assembly. Let us not in your friendship, Agni, suffer any longer.

94.2 The man to whom you offer patronage, is successful in life, receives unlimited land and waxes in might. The calamities do not devour him. Let us not in your friendship, Agni, suffer any longer.

94.3 May we receive your patronage always. It is due to your wisdom that the Devas have food (today) to eat. Invite the Adityas here. We long to see them. Let us not in your friendship suffer any longer.

94.4 Picking the fire-wood free from knots, we prepare our food. This is the way we support ourselves. This is how the learned lead their lives today. Let us no more, Agni, in your friendship suffer any longer.

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1. The *marut* soldiers created trouble after a few drinks in the Soma-house of the singer. They were thrown out. *Maruts* felt insulted and they were very angry with the singer. Mitra and Varuna came there to settle the dispute and calmed down the soldiers.
2. A minister was called *Vasu*.

94.5 The protection (given by you) to settlers is really great. The bipeds and quadrupeds of different kinds move freely day and night. Let us not in your friendship, Agni, suffer any longer.

94.6 You invite people for the Yagna. From the very beginning, you have been for our people like a beacon to a ship. You are the sheriff of the town. All the learned come to you, and your guidance makes them feel strong and resolute. Let us not , Agni, in your friendship suffer any harm.

94.7 You are handsome and strongly built. From a distance you shine like lightning. O Deva! you can see even when it is dark. Let us not, Agni, in your friendship suffer any harm.

94.8 A visit of the Devas in their cars increases the prestige-value of a Soma-house. We have a bad reputation. Please do come and listen to our songs of your glory. Let us not in your friendship, Agni, suffer any harm.

94.9 Arrest those of evil speech and thought, torture all enemies whether they are near or far away. Make all singers feel free of fear in Yagna-assemblies. Let us not in your friendship, Agni, suffer any harm.

94.10 Yoking red and chestnut coloured horses to your chariot, speeding fast like wind with your smoke-banner, and roaring like Vrisabh[3] (Indra), drive away the foes hiding in the forests. Let us not in your friendship, Agni, suffer any harm.

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3. *Vrishabh* literally means one which is the source of prosperity. Indra was given this title. *Vrisabh* is also used for an ox or a bull. An ox used for ploughing the fields by the farmers has been the source of prosperity for the people in India and therefore the people have started using the word *Vrisabh* to mean a bull.

94.11 At your roar the terrified birds and the grazing animals stand still and thus make it easier for you and your chariot to pass through. Let us not in your friendship, Agni, suffer any harm.

94.12 With the wonderful support of Mitra and Varuna, the anger of the insulted Maruts is now appeased. Hope their attitude towards us shall be merciful again. O Agni! let no one harm us in your friendship any more.

94.13 O Deva Agni! you are a wonderful friend of the Devas. You are the best of the Vasus. You are the most beloved person in Yagna-assemblies. Your wide-spread territory is the most peaceful one. Let no one harm us, Agni, in your friendship any more.

94.14 You find it most agreeable when invited for Soma-drink in my own house, with the oven lit for the preparation of Soma. You enjoy listening to the song of your glory and grant us wealth and fortune. Let no one harm us, Agni, in your friendship any more.

94.15 To one whom you, kind, rich man, give wealth, that destitute becomes crime-less in all his dealings. Under your kind protection he earns wealth and raises the children. May we also be one of those.

94.16 O Deva Agni! you, who know where the good fortune lies, make our life prosperous here, and grant that Mitra, Varuna and all rulers of Aditi, Sindhu, Prithvi and Deva-lok accept me as one of their own.

Chapter 95

Kutsa praising Agni

Agni is the chief Daksha of Jan-lok. He collects taxes and presents. The boundaries of Jan-lok are formed by Swarg on one side, the lake on the other and the river on the third side. Antriksh, the low region of Jan-lok abounds in lawless people. Agni discusses with the Devas and wise men to form a strategy to eradicate the lawless and accordingly he instructs his soldiers. Ten of his weapons are constructed by Tvastri. He is very much liked by his subjects. People are however afraid to admire him in public for fear of Indra. He constructs canals in dry areas and encourages farmers to cultivate new grains.

95.1 The darling son (of Aditi) mounted on the horse back is out for pursuing the worthy goals. He appears in different forms. He is a different person when he is the man of Law. As a private person, he is honest and kind, full of life and vigour.

95.2 Alert, uneasy like a young woman, equipped with sharp weapons, ten of which were designed and forged by Tvastri, he is well-famed among the subjects and is respected all over in Deva-lok as the head of the army.

95.3 The border of his Jan-lok is formed by the lake on one side, Swarg-lok on the other and by the river on the third side. In the Eastern region, the Laws of Prithvi-people have been introduced, which they have accepted and follow.

95.4 Who of you can understand this at all? The Son (Agni) on his own gave birth to Mother (Aditi) and from the

womb produced a lot of water. He moves around wise and great, a man of Law.

95.5 Quietly behind his back, the fame (of Agni) spreads, but in the presence of the crooked both the frightened and enslaved Tvastri shows admiration to the Lion from the West (Indra).

95.6 O you, Auspicious One (Agni)! They tend you like a young woman and stand around you like calves near the cows. Ever since he (Agni) became the chief of the Dakshas, people offer him tax and presents.

95.7 Like Savitar, he controls both borders like the two arms, and sets things right through hard punishment. He provides brilliant garments to all and clothes to new mothers.

95.8 While accomplishing his task, he looks violent. Later when he dines together with his soldiers in the house, he exchanges ideas regarding clearing of Antriksh (from evil persons) in the council of the Devas and wise men.

95.9 O Agni! your flat country is excessively wide. The lower region is bounded by beautiful Antriksh, the seat of the Mighty (Indra). With your spotless shining fame, protect us with your various means of protection.

95.10 In dry areas, he creates the ways (canals) for the streams to flow and makes the soil easily obtain pure water. Among the old edible plants, the new products are seen in the fields.

95.11 O Agni! make us increasingly prosperous with wealth and pure fame spreading all over, so that Mitra, Varuna and all in Aditi, Sindhu, Prithvi and Dyos, accept me as their own singer.

Chapter 96

Kutsa praising Agni

Agni hails from the dynasty of Bharat. He is very wise, and a brave soldier. He requested Vaivasvat to rewrite the Laws as the present Laws were unsuitable for the subjects. He called the first meeting (Yagna) of landowners and Aryans. He has amassed a great deal of wealth for his subjects and for the people who are going to settle down in this region in future.

96.1 Earlier he was known for his chivalry. Soon he became known as a man of wisdom. He negotiated with Mitra very wisely and he received all he wanted. The Devas hold the wealth-distributor Agni in high esteem.

96.2 He proclaimed that the earlier wisdom (Laws) for his subjects is unfit and for writing new laws he approached Vaivasvat, the intellectual of Swarg-lok and Antriksh. The Devas hold the wealth-distributor Agni in high esteem.

96.3 Mighty descendant of Bharat, you keep everything running and to you everybody renders praises for calling the first meeting (Yagna) of landowners and Aryans who are friendly to each other. The Devas hold the wealth-distributor Agni in high esteem.

96.4 Matrishvan (the patriot Agni), rich in wealth and treasure, guides as one does to a child, all landowners, cattle-breeders and horse-breeders of Prithvi and Swarg on how to earn wealth. The Devas hold the wealth-distributor Agni in high esteem.

96.5 Night and day he is seen doing one thing or the other for different regions, clinging like an infant in between the parents: the mother Prithvi and father Swarg. The Devas respect the wealth-bestower Agni.

96.6 He hoards the wealth of Antriksh. He is the beacon of Yagnas. He fulfils the wishes of the people. He needs to be looked after (being precious) like Amrit[1]. The Devas respect Agni, the wealth-giver.

96.7 In the past he has amassed the wealth for the benefit of those who are born and for the future generations, also for the benefit of the tillers, cattle-breeders and all others living here now and for those who shall live here later. The Devas respect Agni, the wealth-distributor.

96.8 O Wealth-Giver! let us have wealth so that we may have the delight of being wealthy. O Wealth-Giver! may we have food and children. O Wealth-Giver! grant us long life.

96.9 With our increased prosperity in wealth and reputation, may our name shine in Aditi, Sindhu, Prithvi and Dyos and may Mitra and Varuna accept us as their own singer.

1. A fictitious drink which makes one immortal.

Chapter 97

Kutsa praising Agni

The singer prays Agni to give him wealth and farming-land so that he and his family can overcome poverty and live a decent life.

97.1 O Agni! remove our painful troubles by donating us wealth. Take away all our painful sorrows.

97.2 We sing your glory with the intention of obtaining wealth and good farming-land. Remove our pain-giving troubles.

97.3 One who is singing your glory loudly (just now) is one of our learned men. Take away our painful sorrows.

97.4 O Agni! allow us to be those learned men who sing your glory. Alleviate our painful suffering.

97.5 The splendour of your might is felt everywhere. Alleviate our painful suffering.

97.6 You keep an eye on all and you take care of all everywhere. Alleviate our painful suffering.

97.7 O You whose face is turned every way, bear us past foes as in a ship. Alleviate our painful suffering.

97.8 As in a ship, take us away far to the shore of prosperity over the sea of suffering. Alleviate our painful suffering.

Chapter 98

Kutsa praising Agni

People from all the regions wish that Agni should be appointed as the king of the Devas instead of Suryadeva. He is the one who protects people from the enemies.

98.1 The people of all regions jointly wish and are in favour that Agni, the man of common people be the king. All people show this very distinctly that Agni is the rival of Suryadeva.

98.2 Ask people in Deva-lok and in Prithvi-lok about Agni. Ask all the people who prepare medicines, the headmen of the people; ask about the might of Agni. He is the one who protects us day and night from the enemies.

98.3 O Peoples' man! let this be true about you that for us you pile up enormous amount of wealth and that Mitra and Varuna treat us as their own (singer) all over in Aditi, Prithvi, Sindhu and Deva-lok.

Chapter 99

Kutsa praising Agni

99.1 Wise by birth, he destroys those who are hostile to Soma-brewers. To people of knowledge like us may Agni sail like a ship over the troubled sea of misfortunes.

Chapter 100

Kutsa in praise of Indra

Indra is now the emperor of Deva-lok, Maha-lok and Prithvi-lok. He defeated Suryadeva but on the request of the people he spared the life of the noble old man. After the Devas succumbed to his military might, he has struck terror into the people of Prithvi and Swarg-lok. No body can stop his advance. He is friendly and good-natured. He comes with many cars to villages to collect wealth. He has crushed the hostile Dasyus and Simyus on Prithvi.

100.1 He who is mightier than all the mighty men put together, is the emperor of Deva-lok, Maha-lok and Prithvi-lok. He commands the army on the battlefield and collects all the precious things as booty.

May Indra girt by the Maruts be our succour.

100.2 Whose resistance in battles is invincible like that against Suryadeva. The strength of the Vritra-killer (Indra) is that of the strongest man. O Indra! going around with friends and well-wishers and girt by the Maruts, be our succour.

100.3 Deva-lok could not stop his advance. Removing obstacles on his way with might irresistible, he moved on. With manly strength triumphant, he crushed and conquered his enemies. O Indra! girt by the Maruts, be our succour.

100.4 With Angiras, he was like their family-head. He is a soldier among the soldiers. With friends, he is like a good friend. He is the most respected hero among the glory-singers. O Indra! girt by the Maruts, be our succour.

100.5 Among the Rudras (the army commanders), he behaves as if among children. In overpowering foes, he is patient. Among his close comrades, he is the famous victor. O Indra! girt by the Maruts, be our succour.

100.6 Furious war-monger as he is, he has been appealed to by us , by respected people and many others to spare the life of the noble old man Suryadeva. O Indra! girt by the Maruts, be our succour.

100.7 On the battlefield, people call him repeatedly for help. The Aryan landowners request him to give them protection. He is the only Lord of the helpless. O Indra! girt by the Maruts, be our succour.

100.8 When people are away from home for celebrations, he provides the strongest protection available to the property of the wealthy and respectable people of society. He is known as the light in the darkness even for the blind. O Indra! girt by the Maruts, be our succour.

100.9 While commanding on the battlefield, he keeps full control over the army, even when it is very large. He attacks from the side (right ?). For the wounded soldiers, he deposits wealth. O Indra! girt by the Maruts, be our succour.

100.10 It is rumoured all over that he is coming today with his army and cars to collect wealth in the villages from the farmers. He humiliates even the well-placed people, in particular those, who hate him. O Indra! girt by the Maruts, be our succour.

100.11 In battles, he treats his own soldiers and other soldiers the same way. When someone offers him a drink, he treats the children and grand children of that family affectionately. O Indra! girt by the Maruts, be our succour.

100.12 Armed with Vajra-weapon, fiend-slayer, awfully fierce, knowing many (strategic) tricks, skilful (warrior), carrying Soma-vessel, he possesses the strength of five men. O Indra! girt by the Maruts, be our succour.

100.13 When his Vajra thunders, the dwellers of Swarg-lok scream in fear and they surrender their treasure collectively. O Indra! girt by the Maruts, be our succour.

100.14 The songs of his glory are sung all over Prithvi and Swarg-lok and beyond their borders in praise of his unchallenged might, firm determination and his delight in drinking Soma. O Indra! girt by the Maruts, be our succour.

100.15 The Devas, their administrators (Vasus, Adityas etc.) and allied forces could not match his military strength. He has filled Prithvi and Swarg-lok with ever increasing terror. O Indra! girt by the Maruts, be our succour.

100.16 The brave Rijrashva carrying wealth from Swarg-lok, charming and unweary, sitting on the front part of the

Rath which was driven by red and dark mares and with banner flying, was seen among his kinsmen.

100.17 O Indra, the mighty one! Varsagiras is singing this praise-song for you and to please Rijrashva and his friends Ambarisa, Suradhas, Sahadeva and Bhayamana.

100.18 Having killed the enemies (Asuras), which the people had invited you for, you removed *dasyus*[1] and *simyus* from the Prithvi and with the help of your white friends, O Vajra-holder! you defeated Suryadeva and occupied the region which is the source of the rivers.

100.19 O Indra, be our protector always. May we not be endangered in war and may Mitra, Varuna treat me as one on their side in Aditi, Sindhu, Prithvi and Swarg-lok.

1. *dasyus* and *simyus* were probably ethnic groups among Asurs.

Chapter 101

Kutsa in praise of Indra

Indra killed Vyamsa, Shambara, Pipru and Sushna. Indra has completely plundered Prithvi and Swarg-lok. Suryadeva and Varuna are under his rule. Sindhu has been annexed to his kingdom. He arrests even one who refuses to prepare Soma for him. He has provided welfare to all people of the regions of Prithvi which are under the control of his Rudras[1].

101.1 I pray for the friendship of one (Indra), who enjoys food and drinks and praise-songs and with the help of Rijishvan drives away the evil-doers. He (Indra), who is skilled in the use of Vajra and accompanied by the Marut soldiers, provides us with protection.

101.2 Indra, with triumphant wrath smote Vyamsa[2] down and slew Shambara and the lawless Pipru and destroyed voracious Sushna. We pray you Indra, girt by the Maruts for protection and friendship.

101.3 Prithvi and Swarg-lok have been thoroughly plundered by him. Suryadeva and Varuna are under his rule. Indra's rule has been accepted also by the people of Sindhu. We pray you Indra, girt by the Maruts for protection and friendship.

101.4 He owns horses and cattle. He is the master of all that moves and he holds them in submission. He is honoured for accomplishing what he pledges. He arrests even the one who does not prepare Soma for

1. Military commanders.
2. Vyamsa,Shambar Pipru and Sushna were the kings who refused to accept the sovereignty of Indra.

him. We pray you Indra, girt by the Maruts for protection and friendship.

101.5 He is the master of all that moves and breathes. He is the first one whose praise-songs were sung far and wide. Indra has humiliated the enemies and driven them downwards. We pray you Indra, girt by the Maruts for protection and friendship.

101.6 The coward as well as the brave soldiers honour him with presents. He is called for help by both those who flee the battlefield and those who win. People of all regions have accepted Indra. We pray you Indra, girt by the Maruts for protection and friendship.

101.7 In Prithvi-lok, and in all the regions under the control of your Rudras, welfare is being provided generously to the people. Indra has earned glory and fame for this thoughtful act. We pray you Indra, girt by the Maruts for protection and friendship.

101.8 O you Maruts! whether you are sober in your well-built houses or intoxicated in lowly dwellings, please do come to our feast. We have prepared really good food for you.

101.9 O Indra! we have skilfully prepared strong Soma for you. We have prepared food for you. Therefore, O most desired one! yoke your horses and along with the troops of Maruts come to our Yagna (the feast) and enjoy Soma bout comfortably on the couch.

101.10 Enjoy the drink while driving your horses. O Indra! open your mouth wide and let the Soma flow in. O good-looking one! for our welfare, may your horses bring you here every morning and evening for dinner.

101.11 May we receive the provisions from the Maruts, the praiseworthy guards of the settlement area, with the help of Indra, and may Mitra and Varuna treat us as one of their own in Aditi, Sindhu, Prithvi and Dyos.

Chapter 102

Kutsa in praise of Indra

The singer Kutsa praises Indra for his might and requests him to visit his Soma-house for drink and dinner so that he may become famous and earn a lot of wealth.

102.1 O Indra, the victorious one, with an intelligent face! may this praise-song which is better than the best composed so far for you, fill you with delight while feasting or enjoying a drink with the mighty Devas.

102.2 The seven rivers spread his glory far and wide, and Swarg, Antriksh and Prithvi display his dream which came true. The sun and moon cast their gracious looks with due respect on Indra's people, cattle and warriors, who are spreading over more and more regions.

102.3 O Maghvan (Indra)! bring the wealth for us in the same Rath (chariot) with which you launched the attack on the enemy and conquered him and which brought you delight. O Maghvan! our praise to you knows no bounds. Please help us to lead a comfortable life.

102.4 May we with your favour receive our share of spoil in each battle. O Indra! make it easy for us by slaying the enemy with heavy assaults, thus clearing the path for collecting the spoil.

102.5 People who have received wealth and protection from you, sing your praise in many different ways. Ascend the car and bring the spoil to us. With your determination, you always win.

102.6 O Indra! conqueror of the world, each action of yours in battle displays unbounded strength of your arms. Compared to other mighty people, you provide unlimited protection in hundreds of different ways to all who call you for help.

102.7 Your glory, Maghvan (Indra), increases a hundred-fold, more than a hundred-fold, a thousand-fold rather unbounded among the farmers left behind. Your wisdom is highly honoured and glorified ever since you killed the Vritras, O destroyer of towns!

102.8 You have taken by force the territories of three kings, because they had challenged you. This whole vast region being united into one is very beautiful. Indra! by nature, you do not let a foe survive, even from your very early days.

102.9 We invite you first, before the Devas because you are the conqueror in battles. Show your appreciation to our singer so that he may become famous. O Indra! while driving to our Soma-house, keep your car ahead of all.

102.10 You conquered, but you have not kept the booty with you, neither from the trifling nor from the fierce battles. O Indra, may we not be left out without your protection and may we be inspired to sing your glory in the feasts.

102.11 O Indra! talk good about us always so that we receive booty without risk, and that Mitra and Varuna treat us as one of their own all over Aditi, Sindhu, Prithvi and Dyos.

Chapter 103

Kutsa in praise of Devaraj Indra

The administration of Indra's kingdom comprising of Prithvi, Swarg and many other regions, is run by the wise men who ruled over these regions earlier. He has annexed to his kingdom the regions ruled by Vyamsa and Rohin by killing them. Indra has killed Sushna, Pipru, Kuyava and Vritra and has destroyed the town built by Shambara.

103.1 Your far and wide Indra-dominion consisting of Prithvi, Swarg-lok and many other regions under the same flag is being preserved (and run) with the help of the wise men who have ruled earlier.

103.2 He occupied Prithvi and annexed to it many more regions by using Vajra to kill, and released water by slaying the Ahi (Vritra) and overcoming his super destructive force. Later he killed Rohin and Vyamsa.

103.3 By constant training and having trust in his forces, he destroyed the towns of the enemies as he advanced. O wise Indra! armed with Vajra, shoot the missiles at your enemies and further enhance the power and glory of the Aryans.

103.4 The people shall speak of the fame-worthy Maghvan (Indra) for years to come and they shall speak of his determination to destroy the enemies and they shall remember the Vajra-holder as the Son of Glory.

103.5 Look at everything to understand why Indra's fame is so vast. He is praised by the singers for his might, for his horses, for restoring water in the rivers and thereby restoring medicinal herbs and forests.

103.6 Pour Soma for the valiant, the truly mighty One, with many deeds of chivalry, who watches carefully the mighty adversaries who talk ill of him, and having discovered them, he cuts them into pieces as they approach him.

103.7 Indra, you did show your heroic deed, when you awakened the sleeping Ahi (Vritra) with your Vajra. The women and the elderly Devas cheered you and expressed their delight.

103.8 O Indra! you have killed Sushna, Pipru, Kuyava and Vritra and destroyed the town of Shambara. Have mercy on us, so that Mitra and Varuna accept me as one of their own man in Aditi, Sindhu, Prithvi and Dyos.

Chapter 104

Kutsa in praise of Indra

Indra pacifies the Devas who get mad with those people who criticise them for helping Indra. The singer warns people who talk ill of Indra that they shall meet the same fate as the wives of Kuyava who were thrown into the fast flowing rivers and were washed away. The singer is jealous of his neighbour Rishi (singer) because he sells better by allowing his serving girls to dance with the soldiers in a manner which he does not approve.

104.1 O Indra! this strong chair has been constructed for you to sit upon. Please be seated after getting down from the car with the panting horses. Loosen the reins of the horses who carry you every morning and

evening for the (Soma) drink.

104.2 These men have come to ask for Indra's protection and to express their gratitude for that. Soon he (Indra) will be coming this way for pacifying the wrath of the Devas against *dasyus* and advising them to follow the path which leads to prosperity.

104.3 Those who make money and talk ill (of Indra) are in truth bathing in a river of foam. They will be destroyed like the wives of Kuyava, who were washed away by a fast flowing river.

104.4 It starts by holding the two above the navel. The soldiers then do the pleasure dance with Anjasi[1] and Kulsi as if they were their wives who are later filled with the fluid shooting forth from above.

104.5 She showed the leader the house where the *dasyus* were hiding. Knowing that it was not a good house, she went back to that place. O Maghvan! do not waste your treasure on such women[2]. Trust us, the people of good reputation.

104.6 O Indra ! let us receive our share of the fame among the singers. Do not let those who mean harm to us come in between and take advantage of that. Our loyalty goes to your vast dominion.

104.7 I know your patronage has been granted for us. O Mighty One! let us have the excitement of having plenty of wealth. Do not treat us as one of those hunger-stricken calling for your help. Grant us a life comfortable and exciting.

104.8 O Indra! do not arrest us or hand us over to others. Do not take away the pleasures of our life. Do not kill our pregnant women. O Mighty Maghvan! do not kill our or our brother's and sister's children.

1. Anjasi and Kulsi were serving girls.
2. The singer means that the woman spying for Indra is not trustworthy.

104.9 If you long for Soma, come here to us. We have invited you for this freshly prepared Soma. Widely-capacious, pour it down into you for intoxication, and listen to us like a father.

Chapter 105

Kutsa on Vishvadevas (Miscellaneous)

When the people of Swarg-lok and Prithvi hear soldiers of Indra approaching, they shiver in fear. The wedded wife is allowed to stay with her husband. The enemies are tortured so much that they scream in pain. Agni, the envoy of the Devas has been set aside like an ordinary man. Good roads built in Swarg are now exclusively for the use of the Adityas (the governors). The ordinary people and Devas are not allowed to travel by these roads.

105.1 As the steps of those in golden uniform are heard approaching Swarg-lok, the news spreads with the speed of lightning and the people run away frightened like the moon when seen in water. Let the Rodasi (the people of Prithvi and Swarg-lok) hear of their plight from me.

105.2 The needy are given wealth. The wedded wife is allowed to remain with her husband. The rounded up enemies are tortured cruelly that they scream in pain. Let the Rodasi (the people of Prithvi and Swarg-lok) learn this from me.

105.3 The Devas and others living in and around Swarg-lok shall never be deprived of food and shall never be without the pleasures of Soma. Let the Rodasi (the people of Prithvi and Swarg-lok) know this from me.

105.4 In the assembly, I ask the praiseworthy Envoy of the Devas (Agni) to tell me what has happened to the ancient laws?. Who is now the enforcer of new laws? Let the Rodasi (the people of Prithvi and Swarg-lok) hear this from me.

105.5 Where are those three mighty regions of Swarg-lok, the abode of the Devas? What is lawful and what is unlawful according to the earlier code? Let the Rodasi (the people of Prithvi and Swarg-lok) know this from me.

105.6 What happened to your preservation of Ancient Laws? Where is now Varuna's observant Eye? Where are those highly travelled roads in Maha, free from violence after the occupation by the Aryans (as promised)? Let the Rodasi (the people of Prithvi and Swarg-lok) hear this from me.

105.7 I am the one who has spoken his mind a few times in old Soma-houses. This brings back the painful memories and I feel like a captured, thirsty animal. Let the Rodasi (the people of Prithvi and Swarg-lok) hear this from me.

105.8 O Shatkratu (Indra)! do not cause pain to your impartial praise-singer who feels like a frightened husband facing the rival wives with axe in the hand or like a sorrow-stricken weaver whose starched cloth has been rent by the rats. Let the Rodasi hear this sad tale from me.

105.9 These seven reins hanging at my door frame cause me pain. My family has prospered here for three generations. He (with horses) is now talking loudly with my children for relationship. Let the Rodasi hear this sad tale from me.

105.10 I appeal to these five mighty people, who form the core of the rulers of the Devas of Maha and Swarg-loka, about our sufferings. Let the Rodasi know this from me.

105.11 These celebrities have their seat high up in the centre of Swarg-lok. They block the roads for the enemies who attack by crossing over the mighty rivers. Let the Rodasi know this from me.

105.12 This new song is for the good of the Devas and it is to be related to others. That it is only rivers today that follow the Laws and the only true statement is that the Sun shines. Let the Rodasi know this from me.

105.13 O Agni! what happened to your much spoken strong ties with the Devas? O most wise and highly praised among the Devas! even you have been set aside like an ordinary man! Let the Rodasi hear this sad tale from me.

105.14 O Agni, Hotri of Devas, good and wise, you have settled down like other people. O Deva! most wise among the Devas, bring to us those for dinner who pay generously. Let the Rodasi know this from me.

105.15 We composed the original song for Varuna, who has knowledge of the meters. We pray him for showing us the way where we can go to learn about the newly framed Laws. Let the Rodasi know this from me.

105.16 In Swarg-lok, it is worth mentioning that the beautiful roads have been constructed for the use of the Adityas (the governors). These are not allowed to be used by the Devas or other people. Look at this! Let the Rodasi know this from me.

105.17 Trita, who was thrown into the ditch, called the Devas for help. On hearing the news, it was Brahaspati, (the chief of Rishis) who relieved him from distress. Let the Rodasi know this from me.

105.18 Once I saw a red-skinned (Aryan) evil person walking on the road. He was wounded and was feeling pain on the side. Let the Rodasi know this from me.

105.19 Through this song may we be allied with Indra and all the soldiers in the wars. May Mitra and Varuna accept me and mine as one of their own in Aditi, Sindhu, Prithvi and Dyos.

Chapter 106

Kutsa on Miscellaneous topics

The singer begs rulers to protect Aditi and provide protection and wealth to his family.

106.1 We appeal to Indra, Mitra, Varuna, Agni and the troops of the Maruts for the protection of Aditi. Be generous with us with all sorts of wealth, and rescue us from misery, as one rescues the car, stuck on a bad road, by giving it a push.

106.2 Those Devas who earlier brought joy to us by conquering Vritra, have now been appointed as Adityas of various regions. Be generous with us with all sorts of wealth, and rescue us from misery, as one rescues the car, stuck on a bad road, by giving it a push.

106.3 Make our much-talked-about parents and their law-abiding sons happy. Be generous with us with all sorts of wealth, and rescue us from misery, as one rescues the car, stuck on a bad road, by giving it a push.

106.4 We sing nice songs in praise of Pushan, who settles the disputes between quarrelling soldiers. May he be generous with us with all sorts of wealth, and rescue us from misery, as one rescues the car, stuck on a bad road, by giving it a push.

106.5 We request Brahaspati to build a house for us, peaceful and easily approachable and equipped with all those things which are necessary for the comfort of the people. May he be generous with us with all sorts of wealth, and rescue us from misery, as one rescues the car, stuck on a bad road, by giving it a push.

106.6 It was to Indra, the Lord of Might, and Vritra-slayer, that (the old) Rishi Kutsa, who was pushed down into a deep pit, called for help, and he was rescued by him. May he be generous with us with all sorts of wealth, and rescue us from misery, as one rescues the car, stuck on a bad road, by giving it a push.

106.7 May the pious Aditi[1] support us and the Devas. And may the protectors of the Devas provide us with protection with all alertness. May Mitra and Varuna respect us in Aditi, Sindhu, Prithvi and Dyos.

1 Aditi was that region of India which was liberated and won back from the Asur kings. The part of north India under foreign occupation was known as Diti.

Chapter 107

Kutsa on Miscellaneous

The singer hopes that the Yagnas arranged for the Devas shall be equally attractive to the governors (Adityas).

107.1 We hope that the Yagnas which the Devas enjoy shall also be attractive to the Adityas as well. May they come this way to deliver the provisions to people in need, so that the needy may procure ample wealth.

107.2 May the Devas come to us to listen to the exalted praise-songs composed by Angiras, and provide us with protection. May Indra with his force of the Maruts and the Adityas with the troops of the Maruts grant us a joyful life in Aditi.

107.3 May Indra, Varuna, Agni, the Aryans and Savitar accept us, and Varuna and Mitra treat us as one of their own people in Aditi, Sindhu, Prithvi and Dyos.

Chapter 108

Kutsa in praise of Indra and Agni

The singer Kutsa praises the wondrous car (a mechanised car) and hopes that Indra and Agni come for a drink of Soma together in that car which they can park in still state. Indra and Agni had joined together to root out the Asur kings for the good of the people.

108.1 In that most wondrous car of yours, O Indra and Agni! which is so much talked about in all regions, please come together and stay on, with your car set in still state, and enjoy the drink, the distill of Soma.

108.2 As long as this vast occupied region of yours remains within the present bounds, may Soma be available till then to both of you O Indra and Agni, for drinking to your full satisfaction.

108.3 Indeed, Indra and Agni, your name became auspicious when you stood up against the assault, in the battle for slaying Vritra. Come together, you mighty, be seated and acquire the vigorous effect of Soma.

108.4 When the fire is lit, the cushions and ladles are in place, and the thirsty are being served with strong Soma, O Indra and Agni, come this way then and enjoy.

108.5 O Indra and Agni! you who have accomplished the mighty deeds of bravery and who have displayed extreme chivalry, and who became friends long ago for the good of others, just for that reason enjoy the drink - the essence of Soma.

108.6 I told you both earlier that the exhilarating effect of Soma will help liberate us from the Asuras and this

advice you had faithfully accepted. Hence enjoy the drink now - the extract of Soma.

108.7 O Indra and Agni! even if you are busy celebrating or entertaining the visiting rulers or other respectable persons at home, come here for a while to have a drink – the extract of Soma.

108.8 Even when Yadus[1], Turvasus, Druhyus, Anus and Purus are staying with you, O Agni and Indra! come here, you mighty, for a while, and have a drink - the extract of Soma.

108.9 O Indra and Agni! whether you are in the lower Prithvi or in the upper or central regions, even then O brave Ones, come here and have a drink - the extract of Soma.

108.10 O Indra and Agni! whether you are in the upper Prithvi, or in the central or lower regions even then O brave Ones, come here and have a drink - the extract of Soma.

108.11 O Indra and Agni! even if you are in Swarg-lok, or in Prithvi, or in hills, forests or rivers, come for a while here, O brave ones, and have a drink - the extract of Soma.

108.12 O Indra and Agni ! even when you are enjoying food and drinks at sun-rise or at noon, even then O brave ones, come here and have a drink - the extract of Soma.

108.13 Thus O Indra and Agni, longing for a drink of the extract of Soma, arrange for us a great deal of wealth so that Mitra and Varuna accept us as their own in Aditi, Sindhu, Prithvi and Dyos.

1 Yadu, Turvasa, Druhyu, Anu and Puru were the old ruling dynasties of India.

Chapter 109

Kutsa in praise of Indra and Agni

Kutsa, the singer praises Indra and Agni that they are known to be the mightiest of warriors armed with the weapon Vajra, and that they have plundered towns all over and amassed a great deal of wealth.

109.1 I was born in the praiser-family, but I am a stranger here. Knowing your generous nature, Indra and Agni, having nobody else but you to provide me with protection, and with the desire of earning wealth, I have composed an excellent praise-song, which will enhance your fighting spirit.

109.2 I have heard that you give wealth much more than my worthless son-in-law and definitely much more than my spouse's brother. Thus for the occasion, when I can offer Soma to you both, Indra and Agni, I have composed a new praise-song.

109.3 Let us not break the ties. With this petition for promoting the genius of our fore-fathers, and for your pleasure, brave ones, Indra and Agni, I bring forth the crushing stones (for preparing Soma).

109.4 For your intoxication, O Indra and Agni, Soma, the queen of the bowls, has been poured out, which shall be sprinkled with honey transported at high speed (in their flying craft) by the auspicious and skilful Ashvins.

109.5 I have heard people telling when you were distributing the spoils after the battle against Vritra, that you two were the mightiest. In this assembly, please be seated on the couch and enjoy the intoxication from the extract of Soma.

109.6 There is no body mightier than you, Indra and Agni, when there is a call for battle. You surpass all men in Prithvi, Deva-lok, Sindhu and the highlands.

109.7 O Indra and Agni, armed with Vajra, bring wealth and give it to us. Listen to our most desirable and eloquent songs specially composed for you. We have learnt these by word of mouth from our forefathers and these must be sung with the first rays of the sun at the time for the drink (Soma).

109.8 O Indra and Agni, the Vajra-holders, we have been told that you are the plunderers of the wealth of towns. Give us all the desirable wealth, and may Mitra and Varuna accept us as their own in Aditi, Sindhu, Prithvi and Dyos.

Chapter 110

Kutsa in praise of the Ribhus (the Ashvins)

The Ribhus, sons of Sudhanva, came from a distant region running away from assassins, travelling through the dangerous Antriksh. They reached Swarg and were kept in hiding by Savitar. They started their innovative work towards the end of the year. They made four spoons exactly of the type the Asur king used for dining. Out of the skin, they formed a cow to give company to the calf . They made their old parents young.

110.1 I am trying to prepare Soma as the most tasty drink and compose a verse in your praise O Ribhus[1] . May all the Devas satisfy their thirst with this sea (of Soma) and praise the verse by uttering "svah*a*[2]", "svah*a*" (well said) .

110.2 Long ago with the desire of earning livelihood, you came from a distant land in the West. You are related to me in some distant way. O sons of Sudhanva[3] , after a long journey, you came to the house of the kind-hearted Savitar[4] .

110.3 Savitar granted you safety from death and as is well-known, he kept you hiding. The spoon, which was used only by the Asur king while dining, you made four of the same kind.

110.4 Getting away from the assassins, the Ribhus, who were crying in fear, calmed down and became

1 A *ribhu* is a skilled technician. Here the singer tells that he is talking of a *ribhu* who is son of Sudhanva.

2 *Svaha* = *su* + *aha*, meaning "well said".

3 Father of Ashvins.

4 Famous Rudrapati, the military commander.

fearless and without tears. By the end of the year, the Ribhus, the intelligent Sudhanvas got down to innovative work.

110.5 Measuring carefully as if it were a field, the Ribhus constructed a vessel which made all those present gape with surprise, as they had never seen before one like it. The Devas, desirous of having one, praised them.

110.6 Intelligently and cautiously, they went past the people of Antriksh as easily as *Ghee* flows from a vessel. Their parents following the Ribhus, climbed up the hills vigorously and set foot on the dust of the Swarg-lok.

110.7 O Ribhus! you are like Indra to us with the might of a young man. Give us the wealth from the spoil in the battles. O Devas! may we enjoy happy days under your protection without hostility during Soma-bout.

110.8 O Ribhus! once you used the hide to form a cow, and brought the mother cow close to her calf again. O sons of Sudhanva, the men of surpassing skill, you made your aged parents as youthful as they were before.

110.9 O Ribhus along with Indra, come flying here to us with the spoil from the battles and display it and give us the wealth of various forms. May Mitra and Varuna be our mentors in Aditi, Sindhu, Prithvi and Swarg-lok.

Chapter 111

Kutsa in praise of the Ribhus

Kutsa requests the Ribhus (the skilled craftsmen) to construct nice furniture for the Yagna so that he may earn his livelihood. Ribhus have wrought a lightly rolling and fast moving car for Indra; they have made a mother cow for the company of the calf and with medical treatment they have made their old parents young.

111.1 With their skill, they wrought a lightly rolling and fast moving car for the horses to transport Indra and his enormous wealth. The Ribhus made their parents young again. For the company of the calf, they have made the mother-cow.

111.2 Come to us. Make furniture for the Yagna, skilfully, so that the singer may earn enough to feed his children. May we also live like the landowners with our children in a house, and may it (the house) not be confiscated by the soldiers of Indra.

111.3 O Ribhus! make everything available to us: the car, the servants, and a lot of people who help us settle the quarrel with strangers or with our own relations.

111.4 I pray to the lord of the Ribhus, Indra to provide us with protection. And I invite the Ribhus, the Vajas[1], the Maruts, both Mitra and Varuna and of course the Ashvins to my Soma-house. May they swing in pleasure when the drops (of Soma) affect their brain.

111.5 May the Ribhus grant us prosperity and the victorious Vajas give us protection. May Mitra and Varuna

1 Vajas: probably belonging to soldier families.

accept us as their own in Aditi, Sindhu, Prithvi and Dyos.

Chapter 112

Kutsa Rishi in praise of the Ashvins

Kutsa praises the Ashvins for their wondrous deeds. The Ashvins made the barren cow yield milk. Their flying car moves swiftly in air space. Two generators give the power for propulsion. The car is crooked in three places. The Ashvins treated the blind and crippled Paravraj, so that he could walk and see again. They made old Vashistha young and potent. They made an artificial leg for Vishpala who had lost it in the on-going battle. For Rasa, they made the stream of water rise and protected him with their horse-less car. They taught the red-skinned (Aryan) girls how to write.

112.1 At the first thought of Prithvi and Swarg, I admire Agni, the warm-hearted and pleasant man, whose visit here is so well desired, as he supports our livelihood with the part of the revenue, he collects. The same goes for the Ashvins arriving in the mornings with helpful provisions.

112.2 When both of you (Ashvin brothers) park your car, fully loaded, and start distribution in an inexhaustible spirit, I do not find words to describe this waited-for moment, as my mind stops thinking. O Ashvins! come to us always the same way to help us at day-break.

112.3 Due to your extraordinary intelligence, you move among the ruling class of Swarg-lok. It is with that genius, you made the barren cow's udder swell up with milk. O Ashvins! come to us always the same way, to help us at day-break.

112.4 Your circulating car, with the propulsion power from two generators, moving swiftly in space, looks beautiful. And the three-seated (car) becomes visible (to all). In that O Ashvins! come to us always the same way to help us at day-break.

112.5 With that (car) you rescued Rebha fast-chained in water and helped Vandan from the isolated space (dark room) to see the light and saved Kanva who was on the verge of breaking down. O Ashvins! come to us always the same way to help us at day-break.

112.6 With that (car) you rescued starving Antak from the dark pit and Bhujyu with unfailing help, and comforted Karkandhu and Vayyu in distress. O Ashvins! come to us always the same way to help us at day-break.

112.7 You procured wealth and a beautiful house for Suchanti and converted the hot pit into a comfortable dwelling for Atri, and provided protection to Prisingu and Purukutsa. O Ashvins! come to us always the same way to help us at day-break.

112.8 With great skill of yours, you made blind and crippled Paravraj to see and walk again, and set at liberty the swallowed quail. O Ashvins! come to us always the same way to help us at day-break.

112.9 You helped (old) Vashistha to enjoy the sea of pleasure when you made him young and lively, and saved Kutsa, Srutarya and Narya (from the fury of Asurs). O Ashvins! come to us always the same way to help us at day-break.

112.10 To Vishpala, who had got pierced by a lance while collecting the wealth in the thousand-battle combat, you made her walk again and gave protection to Vash, the affectionate son of Ashva. O Ashvins! come to us always the same way to help us at day-break.

112.11 O generous ones! you emptied the stock of honey for Ushij for trading with Dirghshrava and gave protection to the singer Kakshivan. O Ashvins! come to us the same way to help us at day-break.

112.12 For Rasa, you made the stream of water rise and protecting him with your horse-less car, you led him to victory. You procured the calves for Trishoka. O Ashvins! come to us the same way to help us at day-break.

112.13 You protect Suryadeva who is so far away. You helped Mandhatar to protect his ownership of land and you helped wise Bharadwaj. O Ashvins! come to us the same way to help us at day-break.

112.14 With your car, you helped the great Atithigva, Kashoju and Divodas in killing Shambara and helped Trasdasyu when the forts were shattered down. O Ashvins! come to us the same way to help us at day-break.

112.15 You treated with respect the drunkard Vamra and Upastut. You helped Kali to find a wife. And you extended favours and help even to Vyasva and Prithi. O Ashvins ! come to us the same way to help us at day-break.

112.16 You showed the path leading to the safe place for shelter to people, to Atri and earlier to Manu. You fired the missiles (when fighting) for Syumrashmi. O Ashvins! come to us the same way to help us at day-break.

112.17 You shared the great wealth from the spoil of the war at Sharyatam which was won by the mighty Patharva, from the central region, a noble-minded, considerate

person and a wonder in the battles, like Agnideva . O Ashvins! come to us the same way to help us at day-break.

112.18 You let the Angiras have the pleasure of going first to release the dammed water and helped Manu regain courage quickly. O Ashvins! come to us the same way to help us at day-break.

112.19 You brought a wife for Vimada to wed and indeed taught the red-skinned one to write.[1] For Sudas you brought a beautiful Devi (a Deva girl). O Ashvins! come to us the same way to help us at day-break.

112.20 Being pleased with them, you gave food and protection to Adhrigu, to friendly Subhara and Ritastu. O Ashvins! come to us the same way to help us at day-break.

112.21 With great swiftness, you helped Krishanu who was terrified under the rain of missiles and protected the reins of his horse. You bring sweet honey from the bees. O Ashvins! come to us the same way to help us at day-break.

112.22 You helped a man who was overpowered by other men fighting for booty to procure land and wealth to support his children, and you seized cars and horses from them (other men). O Ashvins! come to us the same way to help us at day-break.

112.23 You Lords of hundreds of noble deeds! you gave protection to Kutsa, the son of Arjuni, and also to

1 The word used here is "shiksha", which is translated in Sanskrit to mean 'education'. The word in Vedic Sanskrit was used for 'writing' as shi = sharp and ksha = to perforate i.e. perforating with a sharp object.

Note: Ashvin brothers had helped a lot of people in several different ways using their flying craft. They were skilled medicine men and surgeons. A large number of names of the people appear in this chapter whom they had helped in different ways. The explanation about these names given in the religious literature is not always acceptable and further research is needed in this field. The reader is advised to see the Nomenclature.

Turviti, Dabhiti, Dhvasanti and Purusanti. O Ashvins! come to us the same way to help us at day-break.

112.24 O Ashvins! accept our request. Make us, O Dasras! very brave-minded so that we can protect us in the darkness of the night. I pray you to help us become stronger on the field of battle.

112.25 O Ashvins! protect us day and night and grant us wealth and security. May Mitra and Varuna accept us as their own (singer) in Aditi, Sindhu, Prithvi and Deva-lok.

Chapter 113

Kutsa on Dawn

113.1 This light, most beautiful of all lights, has come with bright colours extending far and wide. It appears as if the excited Sun had intercourse with the Night to give birth to the Dawn.

113.2 The Fair and the Bright (the day) has come out with the white child and the dark has gone inside the dwelling. They chase each other eternally like co-wives each trying to destroy the other and imparting beautiful colours to Deva-lok (in the process).

113.3 In the service of the Devas, Night and Dawn travel along the same path endlessly and alternately. Neither do they clash nor they stop. They are like sisters having the same intention, differing only in appearance.

113.4 The Bright One (Dawn) is the inspirer of sweet melodies. Look at her bright colours. She has opened the door of the concealed wealth of Prithvi and has uncovered it for us. The Dawn has awakened all everywhere.

113.5 O Generous Dawn! you have set in motion all coiled-up sleepers - some desirous of enjoying life and others out for (accumulating) wealth. Those who have deficient vision, you widen theirs. The Dawn has awakened all everywhere.

113.6 One for power, one for glory, one in pursuit of his desired aim and one for enjoying life: the Dawn unravels different vocations. The Dawn has awakened all everywhere.

113.7 We see everywhere, the Daughter of the Heaven apparent, the young maid clad in shining white. O auspicious Dawn, Sovereign lady of earthly treasure, shine forth here to-day.

113.8 She, first of endless morns to come hereafter, follows the path of those that have gone earlier. The Dawn, at her rising, urges forth the living: but one who is dead, she does not wake him from his slumber.

113.9 O Dawn! the fire is kindled (for preparing Soma) because the Sun has opened his eye. Wake up people desirous of being praised. Do this to the Devas (i.e. wake up the Devas) and thus help deliver prosperity to me.

113.10 How long it has been since they have been together? Dawns that have shone and Dawns that will follow. She is longing for the earlier Dawn, shining brightly, dwelling in splendour and following eagerly, full of excitement.

113.11 Gone are the men who watched the rising Dawns in the past. People with us now watch her brightness and those coming (born) later shall see her hereafter.

113.12 O Dawn! You drive away criminals, protect the Laws and you are born in accordance with the Laws of Nature. Joy-giver, inspirer of melodies, auspicious, delight of the Devas, you are the best. Shine on us here to-day.

113.13 From days eternal has Dawn been shining. The Lady is endowed with light to throw here to-day. She will be shining on days to come; immortal, she moves on in her own strength, never decaying.

113.14 The Lady has removed the darkness and brightened up the vast sky with brilliant light. Inspiring intellect, she comes in her car yoked with red horses.

113.15 She carries life-sustaining elements and sends forth brilliant lustre. She represents the countless Dawns

which have gone before, and the first of the bright-ones to come, is shining here.

113.16 Arise! Lo, the life, the breath has come to us. The darkness has gone and the light is here. She has left the path for the Sun to travel and come forward to prolong life.

113.17 The singer (the praiser) composes the song and sings aloud with the rise of the bright Dawn. O splendid rich Maid! rise today and prolong life for us and our children.

113.18 O going-away Dawn! inform about us, the melody-singers, the soldiers and the people like Vayudeva, who are out with horses and food-stuff to deliver with the first ray of the morning, and for enjoying the drink of Soma.

113.19 O, Glory of Aditi, mother of the Devas, the Light of Yagna, shine forth, exalted. Spread our fame in the vast regions among all the creatures and bring us in light.

113.20 Whatever splendid wealth the Dawns bring with them (in form of) food or people (eager) to be praised, does us good. O Mitra and Varuna accept us as your own people in Aditi, Sindhu, Prithvi and Swarg.

Chapter 114

Kutsa in praise of Rudra

Law and Order was maintained by the judiciary made up of Rudrapati, the Rudras and the Marut soldiers. The commander of the Maruts has rounded up those who break the Laws. Kutsa is afraid because by profession he is a

herdsman, but earns his living by singing the songs of glory and by selling Soma. He prays to Rudra not to hurt his family members, instead provide protection against those who mean harm to him.

114.1 For Rudra, the chief of soldiers, wearing his hair in braids, we sing these praise-songs, so that he may bring peace to our village, and so that people and cattle may be unhurt and healthy.

114.2 O Rudra, commander, have mercy on us and bring joy to us. We pay you honour by bowing, and pray for peace. Whatever the Father of the Laws, Manu has prescribed, we accept Rudra under your command.

114.3 May we gain your mercy, O Rudra, commander of soldiers, by singing praise-songs to you, O good-natured-one among the Devas! This Soma of ours is really pure and our boys are harmless. Come, we invite you to dinner.

114.4 We call you Rudra, you who are furious and have rounded up the crooked, for the protection of the wise. We pray to the good-hearted Deva, that he keep his anger far away from us.

114.5 O red-skinned, furious-looking, wild-boar of Deva-lok, we bow before you. We call you who have your hands full of medical things, for protection, for shelter and for a secure home.

114.6 This song of praise for spreading the glory of Rudra, the Lord of the Maruts, is sweeter than honey. O immortal one! grant food to us, mortals. Have mercy on me, my children and grand-children.

114.7 O Rudra! please do not arrest ours: whether he is old or young, a boy or grown-up, a father or a mother . Do not hurt our dear bodies.

114.8 O Rudra, in anger do not harm our children and grand-

children, our people, cattle and horses. Please do not arrest our boys. We as usual invite you to dinner.

114.9 Although a herdsman (by profession) I have composed a praise-song for you, which I am singing now aloud. May the pleased Lord of the Maruts be kind, favourable and merciful to me. We pray for your protection.

114.10 Put away your weapon, which kills cattle and people. O Commander! be with us in your good-mood. Have mercy on us Deva! and talk good about us and provide us with double the protection.

114.11 We have prayed to you Rudra accompanied by the Maruts, with due respect. Please listen to our call for protection. May Mitra and Varuna treat us as their own in Aditi, Sindhu, Prithvi and Deva-lok.

Chapter 115

Kutsa in praise of Suryadeva

Suryadeva, the earlier king of the Devas is helping all in Swarg, Prithvi and Antriksh. He meets the war sufferers everyday. Taking the risk of his life, he attends even those, who are hiding under the cover of darkness of the night.

115.1 The most distinguished face (celebrated) of the Devas is here. Suryadeva is the eye of Mitra, Varuna and Agni and looks after all the living and non-living in Swarg, Prithvi and Antriksh.

115.2 Every morning Suryadeva hurries as if chasing a beautiful young girl, to a place where people together with the Devas, weak and thin are waiting for a better life.

115.3 The auspicious driving horses of Suryadeva are of dark colour. They are praiseworthy and worth-seeing. We pay honour to them. They have made a stop in the anterior of Deva-lok and will soon be taking a trip round Prithvi and Swarg.

115.4 This testifies to the virtue and greatness of Suryadeva, that he entered into the pit which was like entering into the jaws of death, when he unyoked his horses in the place where displaced (due to the war) people had gathered and the darkness of the night had provided them the cover.

115.5 While in Swarg-lok, Suryadeva always puts up a cheerful appearance in the presence of Mitra and Varuna, but his firmness is not the same in the dark place, where his horses carry him (i.e. when he faces the sufferers of the war).

115.6 When Suryadeva has ascended (gone back), may the Devas save us from troubles and dishonour this day. May Mitra and Varuna accept us as their own in Aditi, Prithvi, Sindhu and Swarg-lok.

Chapter 116

Kakshivan in praise of the Ashvins

The singer narrates the wondrous deeds of the Ashvins : the use of flying car to rescue people trapped in battles, to rescue people from drowning and to deliver food and honey to the needy. He praises the Ashvins; for making a wine filter from the hoof of the horse, for raising the level of the stream of water for travellers to drink, for using dolphins to pull the boat in the river. He praises their medical skill: they made old Chyavan young, treated a husband for impotency, restored eye-sight to Rijrasva and made the leg of metal for Vishpala.

116.1 I am trimming the praise-song for the Nasatyas (Ashvins) like a wood-scraper smoothening the surface of a (*Barhi*) wooden seat, to describe how they dived into the violent army with their flying car, moving with the speed of wind, for bringing a wife for young Vimada.

116.2 Flying steadily and accelerating at high speed, Nasatyas with ear-piercing sound went past the controller (check-point) while hundreds of the Devas perished there.

116.3 For Tugra's son Bhujyu, who risked his life for the treasure lying under the water, which nobody could take out, and who could not breathe, you rushed all the way from Antriksh and pulled him out of the water in a boat.

116.4 Flying fast for three nights and three days in your winged craft, O Nasatyas! you helped Bhujyu. You pulled him out from the wet shore of the lake to the

dry land by means of three cars and six yoked horses and hundreds of people on foot.

116.5 From the vast lake, very deep with no people around and nothing to grasp to save him from drowning, the Ashvins saved Bhujyu who was motionless, and transferred him to a hundred-oared boat.

116.6 To Aghasva, O Ashvins! you donated a white horse, for which he is ever thankful. Still to be praised is your glorious present to Pedu, a battle horse always given to Aryans earlier.

116.7 On the request of Kakshivan, to help him make much money, you heroes turned the stupid one into a wise man by providing him with a wine-filter made from the hoof of a strong horse which allowed him to fill a hundred jars of wine at a time.

116.8 You ward off the fire's fierce burning with snow. You provide us with nourishing food. You pulled out Atri from a deep cavern and did great favour to all his people.

116.9 Further for thirsty Gotam, O Nasatyas! you raised the level of water and made it flow from the side, and now it quenches the thirst of hundreds of travellers.

116.10 You stripped off the old and decayed skin of Chyavan like a mantle, and let him enjoy life again when all had deserted him. O Dasras! you made him the husband of young girls.

116.11 O Heroes! the praise of your accomplishments and succour among people is very justified. O Nasatyas! on knowing and finding that Vandana was lying below in a pit, you pulled him out like a treasure.

116.12 O Heroes! I boldly express and spread like rain all over, the glory of your deeds, for the benefit of others. That you told all - the sweetening of curd with honey (to make Soma delicious), a product of Atharva Vamasva's mind.

116.13 A very intelligent woman called you, Nasatyas, O great flyers and Lords of many deeds, for help. Treating her call like a command, O Ashvins! you gave the woman with an impotent husband, the son Hiranyahasta and enhanced the pleasure of her life.

116.14 O Heroes Nasatyas! you freed the quail from the jaws of the wolf just in time and restored the eye-sight of the miserable learned man.

116.15 In the battle of Khela, when people were running helter-skelter, the leg of Vishpala was severed like the wing of a bird. You immediately provided her with the leg of metal so that she could walk around and could get her share of the spoil.

116.16 When the wolf destroyed a hundred sheep due to the careless watch by Rijrasva, his angry father made him blind. O Wonder-workers, Physicians Nasatyas! you cured his eyes, so that he could see unobstructed.

116.17 When the daughter of Suryadeva ascended your (flying) car, which looks like a running plough, all the Devas wished her a successful ride in the plane. O Nasatyas! you bagged the glory.

116.18 When you came to the house of Divodas Bharadvaj, the vehicle you came with was laden with food and riches. It had been pulled by oxen (on land) and by dolphins (in water) yoked to it.

116.19 During the battle, Nasatyas, O Flyers! you protected Jahnu, the life of his sons, and their children, and his wealth, for three days, and when he arrived, you gladly delivered the share of the spoil to him.

116.20 O Nasatyas! Jahusa, who was surrounded from all sides, you bore him away, through the easy path-way of the sky in the night, breaking through the siege, and your car landed in between the hills undamaged.

116.21 Once on Vash's request you gave him cover in the battle and he gathered spoils of a thousand kinds. You

Mighty One! together with Indra, you drove away misfortunes of Prithusravas - his enemies.

116.22 For Richatka's son Shar, you raised the low-lying water to a higher level for drinking from the side. With your skill O Nasatyas! the tired travellers can drink water now which earlier was flowing down to waste.

116.23 On request for protection from Krishnis, a righteous family, the Nasatyas skilfully saved Vishnapu, who was being looked at like an animal before slaughter, and delivered him to Vishvak.

116.24 O Ashvins! you pulled out Rebha from water like Soma in the ladle who was manhandled by the wicked. For ten nights and nine days, he lay under water wounded, fettered and abandoned.

116.25 O Ashvins! I have described your wondrous deeds. May I, through your grace, possess a lot of cattle and sons and may I have a long life with good eye-sight and appetite, and enter old age as one enters one's own house.

Chapter 117

Kakshivan in praise of the Ashvins

The singer invites the Ashvins to visit him in their car which moves swifter than thought. The Ashvins saved the life of Atri, who was being tortured and they saved Rebha and Vandana, who were badly manhandled. The Ashvins made a wine-filter from the hoof of a horse, restored the hearing of Nrashad, and made old Chyavan young again. They took the daughter of Suryadeva with them for a flight in their car. They procured eye-sight for the blind Rijrasva and rescued Bhujyu from the rough lake by lifting him up in their flying car.

117.1 For you to enjoy delicious Soma, your old host is ready to welcome you with cushioned-chairs laid out for you. O Nasatyas! come after the battle for the drink, well known and much talked about.

117.2 O Ashvins! come to our people in your well-powered car, swifter than thought. With that come to the house of one (mine) known to be a gentleman, so that people all around start coming to us (i.e. we get more customers).

117.3 O Heroes! you freed Atri, our Panchjan (head of our group) from the cell, who was being subjected to a technical and highly augmented torture-process by a gang of dangerous, unfriendly people.

117.4 O Mighty Heroes! you pulled the singer Rebha out of water, where he was lying like a horse, manhandled by evil persons, and set him free. Your earlier praiseworthy deeds never decay in fame.

117.5 O Mighty Ashvins! you brought forth Vandana, who was going to sleep in the bosom of Death waiting for him, and he was waning like the sun in the darkness and was invisible like the shining gold that has been buried.

117.6 O Heroes Nasatyas! your fame, that you made Kakshivan rich, has spread all over. With the filter made by you, out of the hoof of a strong horse, he has filtered about a hundred pitchers of strong wine for the people.

117.7 On the request of Krishna's son Vishvak, you brought back Vishnapu. O Ashvins! for the aged Gosha, who was living with her father, you arranged a husband and a house.

117.8 O Ashvins! you delivered Rushti to Shyava, the great man on this earth, who hails from the Kanvas. Your great achievement which must be mentioned is that you restored the hearing for Nrashad.

117.9 O Ashvins! you are multi-genius. You delivered a very swift horse to Pedu, which had been engaged in hundreds of battles, and even in the battles against Vritra. The horse had earned the fame of being always triumphant and invincible.

117.10 Your glory as great donors is the subject for singing aloud in Rodasi. O Ashvins! the Pajras invite you to visit them for food, drink and entertainment.

117.11 Having received the honour from the son (of the singer) and on his request, the Ashvins gave a large quantity of food to the learned (father). On repeated and increasing requests of Agastya, O Nasatyas, you relieved Vishpala of her sorrow.

117.12 O Ashvins! where are you going to spend the night? You Mighty sons of Swarg-lok! Kavya is full of praise for your deed that on the tenth day you lifted him (Vandana) up like a jar of gold that had been buried.

117.13 O Ashvins! you made old Chyavan young again with your skill. The daughter of Suryadeva flew with you in the car and enjoyed it.

117.14 O Youthful Ones! you readily agreed to help Tugra as in the past, and accelerating fast, lifted up Bhujyu from the deep lake in your lightly-rolling car.

117.15 At the request to follow to the lake for the rescue of the son of Tugra, O Ashvins! you started off without hesitation, swift as thought, and lifted him up in your car with a strong pull. O Mighty Ones! you took him away to safety.

117.16 Listening to the call of the quail in the mouth of the wolf, O Ashvins! you freed her from the jaws of the wolf immediately. You killed the son of Vishvach in the mountain ridge by poison.

117.17 When one hundred sheep became the meal of wolves, the wicked father (of Rijrasva) made him blind. O Ashvins! you procured the eye sight of Rijrasva. The blind could see everything again.

117.18 O Kind Ashvins! the she-wolf thanked you for the joy you gave the blind Rijrasva, who like a passionate lover offered a hundred and one sheep to the beloved young maid for her dinner and he even sacrificed his eye-sight.

117.19 O Ashvins! your help is a great source of happiness to us. You cure the sick with your great skill. Purandhi requests you, O Kind Ones! to come with all kinds of help.

117.20 O Dasras! for Shaya you made an artificial calf and the udders of his milk-less cow became full of milk. With your skill O Ashvins, you arranged a wife for Vimada, the daughter of Purumitra.

117.21 O Ashvins, Wonder-Workers! by scaring away the *Dasyus* with your trumpet, you let the people harvest a lot of food by ploughing and sowing barley, and you showed the light to the Aryans.

117.22 O Ashvins! when you cured (the trouble in) the head of the horse of Dadhichi, the son of Atharva, he told about the use of honey (to mix with Soma) to Tvastri (who is like) your girdle O Dasras!.

117.23 O Wise Ones! may your succour be always to our satisfaction. O Ashvins! pour on us all sorts of possessions. O Nasatyas! grant me wealth and glory in abundance and grant me the pleasure of having children.

117.24 With liberal bounty, O Heroes Ashvins! you gave the son Hiranyahast to the one with an impotent husband. O Kind Ashvins! you brought Shyava back to life who had wounds in three places on his body.

117.25 These heroic exploits of yours O Ashvins, have been narrated by the people earlier. O Mighty Ones, you accomplish great deeds; we shall sing the songs of your glory more and more as we learn about them.

Chapter 118

Kakshivan in praise of the Ashvins

The Ashvins' car looks like a falcon. It has fast moving wings attached to it. It is three seated and moves through the air very swiftly. It has three revolving units and three lightly rolling wheels. The Ashvins can make a cow yield more milk and a horse run faster. They fixed a metal leg to Vishpala, restored eye-sight to the blind Kanva and made old Chyavan young again. The young daughter of Suryadeva ascended the flying car. The Ashvins took her round on the trip in their fast moving winged-car like a bird of beautiful shape.

118.1 O most gracious ones! come this way, flying in your car, which looks like a falcon. O You Mighty Ones! your car is three-seated, and it moves through the air swifter than the thought of the mortal.

118.2 O Ashvins! come this way in your three-seated car, having three revolving units and three lightly rolling wheels. Make our cows yield more milk and our horses run swifter and may we have several children.

118.3 O Dasras! while descending swiftly in your lightly-rolling car, listen to the song of the pressing stones (of Soma). O Ashvins! the old family of wise ones (singers) otherwise is going to plunge into poverty.

118.4 O Ashvins! may your falcon-shaped vehicle attached with fast moving wings bring you here. May these never tiring (driving units) looking like vultures carry you Nasatyas here for a drink (of Soma).

118.5 The delightful young daughter of Suryadeva going with a feeling of love, ascended your car and you heroes

took her on the round trip in your fast-moving winged car which looks like a bird of beautiful shape.

118.6 O Mighty Dasras! you rescued Vandana in a marvellous way and with your skill, you saved Rebha. You brought the son of Tugra to the land from the deep water and made Chyavan young again.

118.7 To Atri, who was thrown away in a pit with scorching heat, you provided strengthening food, favour and protection. Eager to help when requested by others, you restored the eye-sight to the blinded Kanva.

118.8 On being requested to help, O Ashvins! you got the udder of the cow of Shayu to swell with milk. Earlier you freed the quail from her misery and fixed the metal (artificial) leg for Vishpala.

118.9 O Ashvins! you delivered the white horse to Pedu, which Indra had confiscated after killing the Ahi (Vritra). The horse, with firm limbs, and vigorous, had challenged the supreme power of the Aryans hundreds of times in the earlier battles.

118.10 O Ashvins, Heroes of Noble birth! we are begging you for providing us protection. We pray you to visit us, with the car loaded with wealth for our prosperity.

118.11 With the renewed vigour and swiftness of your falcon-like car, O Nasatyas! do favour to us. We are continually in distress. Come to us early at the break of dawn. O Ashvins! we would love to invite you for dinner.

Chapter 119

Kakshivan in praise of the Ashvins

The Ashvins' flying car is swift and has a non-exhausting driving force. The power-driven car goes upwards as directed at the start and it comes down inclined downwards from the sky. The power of breaking wind is controlled by two bars. The Ashvins repaired the wounded body of Vandana like a skilled craftsman repairing the old broken-down car.

119.1 For my survival, I pray to you to come to me in your car of various characteristics: it is as swift as thought, has untiring driving force, has taken part in thousands of good deeds, has been loaded with hundreds of different types of treasures, is always ready to attend the call and grant bliss on arrival.

119.2 O Ashvins, ascend the power-driven car — which goes upwards as directed at the start and comes down inclined downwards from the sky, and (after landing) goes towards the hot oven preparing the tasty drink — and give your succour.

119.3 After the encounter with the enemy ending in success, the conquerors collect unlimited wealth from the battlefield. However, it is your car O Ashvins which when seen descending, carrying wealth to the praise-singer, brings us immense joy when it finally stops.

119.4 In your self-driven, flying bird circling round, you brought Bhujyu, who was struggling for his life, to his father. O Heroes! your help rendered to the terrified Divodas is widely known.

119.5 O Ashvins! you put together your car beautifully shaped, having two supporting beams, (for the wings)

for generating the power of breaking wind. Then she who was flying with you as friend but with the intention of marrying, the Maid of noble birth, wooed you both as her husbands.

119.6 You freed Rebha from torture. With ice you freed Atri from the fire in the pit that had encompassed him. You made the udder of the cow of Shayu fill with milk, and granted Vandana a long life.

119.7 Having picked up the learned Vandana from the field, O Dasras! you repaired him just as a skilled craftsman repairs a damaged old car. May all who wish to praise you, and pay honour to your wonderful deeds, be present here.

119.8 You went to him in your swift car to a far distant place where he was being tortured, and where he was abandoned by his own father. You provided him with marvellous help just in time, and you became most praiseworthy.

119.9 The bee desirous of honey sang praise-song for you. Aushij in delight of Soma tells how Dadhichi, told you the secret of his mind after the head of his horse was cured.

119.10 O Ashvins! you presented Pedu with an excellent, white battle-horse, victorious against the enemies of Swarg-lok, invincible like Indra and with the glory of over-powering enemies.

Chapter 120

Kakshivan in praise of the Ashvins

The singer wants the Ashvins to deliver him all the food loaded in their horse-less, arrow-shaped car.

120.1 O Ashvins! what kind of praise wins your favour? What is pleasing to you both? How can (I,) the ignorant one find this out?

120.2 The ignorant singer (like me) must ask you this (means of gaining your favour). This is the only way for an ignorant outsider. There is no way for a singer (to please you) otherwise.

120.3 We appeal to you, O Wise Ones! to consider us for singing a praise-song for you. We, desirous of your favour, have already composed a praise-song for both of you today.

120.4 I with immature wisdom ask you Dasras, who have, surprisingly, all the Devas in your favour, to provide us with protection from the violence of the mighty (foes).

120.5 The praise-songs, which are appreciated and which please the learned people like you, are the ones composed by the sons of Pajra and by Ghosha and Bhrigu.

120.6 O Ashvins, fast travellers! listen to Gayatri-songs. It is I who am singing now. Turn your eyes towards us O Lords of Prosperity!.

120.7 O Vasus! for the pleasures of others, you have abstained from great wealth and you have been on the move constantly. Be our guardian and protect us from the wicked and vicious people.

120.8 Do not hand us over to unfriendly people. See that the cows of our house shall not be without calves and that they do not go astray.

120.9 For friendly relations, squeeze some of your wealth out for us, together with the nourishing food, and grant us the ownership of the cows.

120.10 I shall be very content with the load of food-stuff in the horse-less, arrow-shaped car of the Ashvins.

120.11 May this little car praised by all, convey people to me for enjoying the drink of Soma.

120.12 Both, those who suffer from sleeplessness and those who are rich but do not enjoy (the pleasures of Soma), perish fast.

Chapter 121

Kakshivan in praise of Indra

The singer praises Indra that with a firm hand he occupied Swarg-lok and made it prosperous with wealth, people and land won in battles. In the darkness of night, Indra shot at the well-knit forces of Sushna with the weapon which holds boulders in a leather receptacle. Ushana forged the weapon Vajra for Indra and made the swiftest air-filled car for his pleasure.

121.1 When will this (Indra) provide protection to people and listen to the praise-songs of the children of Angiras as he did in earlier days when the landowners and the famous people came from all over and took part in the Yagna feast ?

121.2 With firm-hand, he (Indra) occupied Swarg-lok and has made it prosperous with the wealth and skilled workers from the lands occupied after winning the battles. The self-made Mighty One is now visited by a large number of women when he goes around riding for the measurement of land (for distribution to the Aryans).

121.3 O Red-faced One (Indra)! earlier you immediately responded to the call and visited the house of Angiras daily. With the Vajra forged for you, you brought stability to Swarg-lok, by uniting all: bipeds and quadrupeds.

121.4 In joy of this O Commander! for the sake of Law and Order, you let loose the angry army with three-edged weapons, to surround the people who had hidden their cattle, and put to flight those who had locked themselves up in their homes.

121.5 When you were impatient (during the battle), our fore-fathers brought swiftly the potent milk for you as gift. May the milk-yielding cows confiscated by you give you that pure milk.

121.6 To keep energetic during battles, the heroes longed for Soma drops at the break of dawn. May we arrange for the distilled Soma like that, mixed with milk, milked by ourselves in Ashta[1] to quench the thirst as in those old days.

121.7 As the fire lights up the fire-wood (for preparing Soma), the movement of the learned (singers) becomes restricted to the feast-hall. As the morning comes, the cattle-breeder, the car-borne, and those who are in a hurry, drop in for a quick drink.

121.8 From Ashta, from Maha-lok and from Deva-lok, the horses are unyoked here (at our inn), with majestic splendour and accompanied by warriors exhausted with fatigue. It is for their pleasure that the strength-

1 The name of a region.

giving drink of Soma is prepared by pounding stones, so that they may travel further.

121.9 To help Kutsa, on his repeated requests, you fired the metallic missiles repeatedly from Deva-lok and so skilfully that they penetrated through the siege. With endless missiles, you encompassed Shushna and arrested him.

121.10 Long ago, when Swarg-lok was surrounded by the well-knit forces of Shushna, you shot with the weapon which holds boulders in a leather receptacle, at sun set, and broke the siege.

121.11 O Indra! your great unyielding might has made life on Prithvi and Swarga-lok enjoyable to live. You deposited Vritra, the boar of both lands, in the water-stream of Maha-lok (after killing) by means of Vajra.

121.12 Mount Indra, lover of good-people whom you give protection, on your swiftest air-filled[2] car, which the learned Ushana gave you for your pleasure. He also forged the Vajra for killing Vritra so that you got the upper-hand in the battle.

121.13 O Indra! this skilful horse Etasha[3] has stopped turning the wheel of the car, which carries people. It has crossed ninety rivers and has put infamous people to distress.

121.14 O Indra! you, armed with Vajra, defend us against tormentors and from the danger near us. Bring to us the horse-driven coaches, laden with food to eat, and make us famous and prosperous.

121.15 Never may your loving kindness fail us. May the provisions of great splendour encompass us. May we

2 The expression used here is *vatasya* or the air-car.

3 The horse Etasha was owned by Suryadeva. Indra very much wanted to have it and he envied Suryadeva for the possession of this horse. Here the poet consoles Indra by telling him that the horse has become old and is nothing to have.

receive our share of cattle from the Aryans and may we be your most favourite drinking companions.

Chapter 122

Kakshivan on Miscellaneous topics (*Vishvadevas*)

The singer has got the news that the Maruts are coming this way. Their Rudra, the commander is in angry mood. It is best to be ready with strong Soma to calm them down.

122.1 The Maruts from Deva-lok, armed with missiles, have been sent to face the soldiers of Asur in Rodasi. For their short-tempered (commander) Rudra, let us arrange the Yagna (the party) with drinks made from Soma-leaves to gain his liberal attitude.

122.2 Like a wife, who comes again and again when called, may the travellers come to us regularly (for drinks) every morning and night, and be praised by us one after another. May they extend their stay (in the night) until the splendour of the Sun with its golden rays is visible.

122.3 O Indra! make us happy by coming around this way to enjoy the breeze from the lake. Sleep at our place and fill us with gifts generously imparted, so that all the Devas start showing respect to us.

122.4 My reputation of enjoying and drinking with white-complexioned (Aryans) shall soon reach Aushija[1], and then he will invite me. I shall then set a fixed fee for praising those who come from the Land of Rivers (*Napatam Apam*).

122.5 Let us attend to Aushija's thundering call, as Ghosha[2] did, to get the praise-words from Arjun. Let us praise well the generous Pushan and compose good praise-songs for the wealthy Agnideva when he visits.

122.6 O Mitra and Varuna! listen to my call. In truth you will hear everywhere in the locality of our fame. You are well known as the generous giver of gifts in the plains, in Sindhu, and in river regions.

122.7 O Mitra and Varuna! you deserve praise for your gift of a hundred cows and of the wealth loaded in the famous car Priyaratha, for the health of Pajra who was released from prison. You came with that wealth to Prikshyam.

122.8 Praised is the wealth of that rich person and praised are the neighbours, soldiers and people who provided the great learned Pajra with the car, horse and the food.

122.9 O Mitra and Varuna! one who wants to cause injury to you cannot harm you, instead he carries the hatred in his heart like the disease of consumption, whereas the righteous ones gain what they want by singing your praise.

122.10 That neighbour is considered successful who is wonderfully quick to act, most powerful among his people, whose generosity in donations is worth hearing about, who is courageous and trustworthy and fights bravely in battles.

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1 A well-established singer.

2 Ghosha and Arjun also belong to the singer families.

122.11 Degrading neighbours are those, who invite the distinguished people and administrators as audience and then make them happy with the intoxicating Soma. Then these car-owners pour out their wealth without being praised.

122.12 This well-respected house, which is talked about by the distinguished people, has acquired a ten-fold glory, and it is here the wealthy Devas come with all sorts of food-stuffs and pay liberally.

122.13 We shall rejoice ten-times as much when twice five cars loaded with food-stuff come home to us, driven fast through the alleys by the people with their decorated horses and reins.

122.14 All those with gold in their ears and pearls round their necks shall be honoured by us with praise-songs, whether they are Devas or Aryans. We shall look forward to seeing both of them again at dawn, all those who are going away (home) now.

122.15 Four sons of Masharshar and three of the victorious king Ayavas are giving us trouble. Just as in the absence of sun-light, one holds a candle with long fingers, O Mitra and Varuna! we are waiting for your car (to arrive soon).

Chapter 123

Kakshivan in praise of Dawn

123.1 The spacious car for the collection of tax has been yoked. This contains the life-blood for the Devas. From the darkness has emerged a yawning Aryan woman, who was out attending to the men's dwellings.

123.2 She (the dawn) removes ignorance from all regions and fills them with light and immense energy. Highly adorned and ever young Dawn comes first as if invited before the Sun, again and again.

123.3 O Lady Dawn! the saviour of mortals, grant good fortunes to all. May the Devas, the people of noble birth and the family-friends of Savitar (police-commander) declare us sinless and not guilty before the sun.

123.4 As She (the Dawn) lights up each house day after day, She allots the name to the day. She comes and moves on continually distributing like a bestower, the wealth of light in front.

123.5 O Dawn! the joyous one, be the sister of Bhag and cousin-sister of Varuna. Old age, and living in miseries (poverty), makes him(poverty), makes him the most deserving receiver of Dakshina (tax) from the car.

123.6 The shining Dawn exposes the enviable wealth hidden under the cover of darkness, accumulated and hid by the wise, brilliant and sweet-spoken Agnideva for the people to fetch in need.

123.7 In Dawn's bright car, one departs and the other arrives in different forms of Night and Day. It rolls on, one destroying the darkness, while the other hiding the trouble-makers in less bright regions.

123.8 Resembling in form the same today, and the same tomorrow (Day and Night), they participate in the process, in large number. Thirty tied together go round the spacious sky without mistake, one at a time each day.

123.9 One needs to know the name of the first day, when the bright one emerges from the darkness. The splendid young maiden does not break the law of Order (Nature) and She comes day after day to the appointed place.

123.10 O Splendid Lady! you behave like a girl with extra-beautiful body, who is going to meet her Deva lover longing for her, and smilingly uncovers her breasts in front of him.

123.11 O Dawn, like a mother – who adores the beauty of her young daughter and uncovers her body to look at – reveal and donate to us what other dawns have deprived us of.

123.12 O Dawns! you are known as fortune-bearers. Come and deliver constantly horses, cattle and all goodly treasures with the first rays of the sun.

123.13 To those of us, obedient to the Laws, grant all that is good. O Dawn! listen swiftly to us and be generous in giving away wealth to us.

Chapter 124

Kakshivan on Dawn

124.1 The Dawn exposes those (singers) who have lighted the fire (for the preparation of Soma). The rising sun has filled the spacious earth with light and the (police) commander has directed the expelled bad Devas and other bipeds and quadrupeds to go to us for some reason.

124.2 Without disturbing the Devas for what they have decided to do and understanding the people well, the dawns for ages keep continually coming, next after the first one is away, destroying the darkness.

124.3 The daughter of the day, clad in garments of light is visible before the day. Truly she follows the path of Law like an honest and learned lady and never goes astray.

124.4 She shows up, as it were, the bosom of the beautiful one. When Nodhas' (Gotam Rishi) sweet-songs call the guests for dinner, O Dawn! wake those up who are feeling sleepy and bring back constantly those, who have visited us earlier.

124.5 In the eastern half, over the watery region of the earth, exists the place of your birth and there the light is spread over everywhere. Crossing over the extensive stretch of land, sitting in the lap of her parents[1], she has filled both regions with light.

124.6 This Lady, exceedingly beautiful to look at, shows favour neither to a stranger nor to a friend. She with

1 Perhaps the parents are the Night and the Day.

spotless body shining bright, turns away neither from the highly placed nor from the humble.

124.7 Mounting in her car, she goes to men, for earning wealth like one without a brother. Dawn, like a loving matron for her husband, smiling and well attired, unmasks her beauty.

124.8 Like a sister She leaves her older sister alone desiring to make love and disappears. She decks her beauty shining forth with sunbeams, like women trooping to the festal meetings.

124.9 To all these Sisters (of Dawn), who exist at present, there has been one, who has vanished and one who has succeeded each day. Like the past when days came with happy fortune, may the new Dawns shine forth on us with riches.

124.10 O Dawn rouse up the leading donors. Let the niggards sleep undisturbed. Fill up those who praise you with wealth and presents liberally. The good people are getting old.

124.11 The Young Maid from the east is hurrying up with a large store of red-hot fire as if for distributing to every home for lighting the oven (for the preparation of Soma).

124.12 As the birds fly forth from their nests, the men delivering food start at your dawning. Usha Devi (the lady Dawn) exposes the food, hoarded in the vessels by the wicked in their homes, which was meant for the delivery to other people.

124.13 O praiseworthy, lovely Dawns! you are lauded by my songs. Make us rich. O Ladies! may we win by your favour, the wealth to be told by hundreds and by thousands.

Chapter 125

Kakshivan praising the prince Svanaya

125.1 Coming in the morning loaded with wealth, he hands it over to the wise-man, who having received it, takes care of the wealth for the prosperity and well being of his offspring.

125.2 Indra supplies you all this: good cows, good horses and plenty of gold. This wealth coming to you is like a bird fallen in the net when the net is wisely put in place early in the morning.

125.3 Longing, I came this morning looking for the donor's son, with the car loaded with wealth and to offer the ruler a distilled drink of intoxication, and to sing songs in his praise

125.4 Streams of pleasure flow around him, created by the praise-songs and by the presence of those eager to praise him, and of those who flatter him and spread his fame when he distributes the cows and the *Ghee*, which flows like streams all over.

125.5 His protectorate lies on the back side of Swarg-lok . He enjoys the company of and associates himself with the Devas. He has plenty of *Ghee* flowing like the water of the rivers and his wealth (through tax) is piling up more and more.

125.6 People who receive wealth (from the tax), for them everything is wonderful. For them, every day is a sunny day. But those, who donate become immortal and they live longer.

125.7 Never try to please the wicked and criminals and never let the faithful, wise (singers) suffer (due to lack of food and money). Let those on the verge of

criminality experience now and then discontentment and distress.

Chapter 126

Kakshivan praising Bhavya

The singer is boasting about various gifts which he received for his praise-songs from Bhavya of Sindhu and from prince Svanaya. Among other things he mentions cash payment of hundred nishk (coins of gold).

126.1 I, with all my wisdom, sing exhilarating praise-songs for Bhavya, who comes from the region lying along the bank of the river Sindhu. He, the ruler, desiring glory, has promoted many lavish sessions of Soma-bouts at my place.

126.2 When asked for help, the king immediately offered, and Kakshivan received one hundred Nishk (coins of gold), one hundred horses and one hundred cows confiscated earlier from an Asur king; and his everlasting glory spread all over Deva-lok.

126.3 By the end of the day, Svanaya's gift of the ten cars, yoked with the dusky-coloured mares, was waiting by my side, and one thousand and sixty cows followed my (Kakshivan) car.

126.4 The sons of Kakshivan and Pajra, reeling in joy, had the horses decorated with shells. They led the wealth-loaded ten cars, driven by forty horses ahead of the thousands of cattle in rows.

126.5 Earlier I accepted a gift from you - three harnessed horses and eight cows, all milking good. Now Pajra's

relatives are moving around in bullock-carts with the pomposity of landowners.

N.B. *The verses 126.6 and 126.7 have been omitted as they do not seem to be of relevance in this context.*

Chapter 127

Paruchhepa in praise of Agnideva

Agni in spite of being so wise failed to see that he was being tricked. He looks now so repentant. The singer wants to arrange a Yagna so that the driven-out landowners passing this way may meet Agni. He praises Agni's enormous might. When Agni attacks in the battle with his axe with frightening swiftness, the enemy's stronghold yields like flowing water. He penetrates deep into enemy ranks and cuts down enemy soldiers like grass. The troops of the Maruts under his command do not dare to scream when wounded.

127.1 Agni whom I hold in high esteem as Herald, wealth-giver, Son of Valour, wise and one who knows all about living beings, yet could not understand the basic human nature. Agni, a Deva, is both well praised as well as pitied by the Devas. He who was always cheered for his excellent dishes, may he, the sorrowful one, attend the call of the praiser to taste his *Ghee*-cookings.

127.2 Send the senior-most among Angiras as Hota (the caller) who shall go round pure and honest like the rotation of the day to invite the guests and organise the Yagna to allow the much sought-after with shining hair, mighty One (Agni), meet these landowners who have been driven out and who are heading this way.

127.3 His enormous might, which can destroy the enemy, becomes admirable, when one sees him assaulting the enemy with his battle-axe at terrific speed. On confrontation, most strongholds appearing immovable, yield and fall like trees. Overpowering them, he always brings them under his subjugation. The great archer

(Agni) never leaves the battle-field before all this is done.

127.4 He inflicts the hardest blow with violent force and injures the king or the commander who goes after him. He penetrates deep into the enemy ranks and hews like vegetation, the lamenting and crying soldiers of the enemy. To his might the most invincible enemy yields, and runs away like water.

127.5 His wisdom manifests in the midst of the battle. He fights in the night with unimpaired vigour much more than during the day. With his life, he protects like a son, those whom he has granted protection, and protects even those who have not been granted protection. They live long because of Agni.

127.6 When he commands the troops of the Maruts, they do not scream when surrounded or killed and do not become restless when wounded. They eat food that they carry with them and they honour the flag of glory, rejoicing with thrill on the roads they pass through, procure land and wealth to support their children and are welcomed by people everywhere.

127.7 When praised by Bhrigus, the singer of Swarglok, with all respect and intensity, Agni, the Lord of Wealth, enjoys and keeps the wealth carried by him, concealed for those whom he likes, and then the Wise One parts with all his wealth. O Wise One! come to us - O you, great donor.

127.8 O You, Lord of landowners! I request you to give out equal shares to the house-holders, to those who are genuine singers, to guests without parents and to all those who are sick. O Imperishable One! come and give us food.

127.9 O Agni! most victorious with your conquering strength, most powerful One, you are born to protect the Devas and their property. The bravest soldiers feel happy in

your company. The wanderers inform you about the wicked. You look always young and your fame never decays.

127.10 There is no early morning-song, Agni, which can be composed to describe your great conquering might, which leads to victory and which does justice to your glory. Even now when you come with food for the weak and sick, the singers all over never exhaust themselves praising you. The singers one after another invite you to listen to their skilfully composed praise-songs.

127.11 Agni! we have seen you in the neighbourhood. Please bring to us the friendly and generous Devas with plenty of wealth. These mighty and friendly ones might consider imparting their wealth to this singer. May these mighty, destructive soldiers, not be angry and irritated and become violent.

Chapter 128

Paruchhepa praising Agni

Agni, the Herald is very virtuous. He tours all over Prithvi and crushes the enemies hiding in the forests. He always stays in houses situated on far-off hill tops. He arranges feasts and invites everybody to take part in it and enjoy. He is fighting for the protection and survival of the Devas. The singer prays to Agni to protect him from the evil men of Varuna.

128.1 Agni was born as a Law-abiding Herald. Praiseworthy he sticks to his commitments to all his well-wishers. He always keeps his word. His virtues are known to

all. Even the wealthy desire his friendship. He is praised as a truthful Herald and resides in the purest melody of songs (Ida).

128.2 Serve that organiser of Yagnas with reverence. He is Law-abider and brings food to the Devas. May he bring strength-giving food to us so that the glow on our faces does not decay. The glow on the face of that Deva, whom Matrishva (Agni) favours, can be seen from a distance.

128.3 In a planned way, the Deva (Agni) makes a fast tour of Prithvi, constantly crossing the flooded rivers with his car and eating and drinking in hundreds of places and destroying enemies hiding in the forests. He always stays in houses situated on hill tops, far-off hill tops.

128.4 Purohit Agni, the well-wisher goes from house to house, informing of the Yagna and celebrations. Having arranged (that), he requests people of all classes to attend and enjoy together the meal cooked in *Ghee*- the guests, bearers and arrangers all together.

128.5 Agni provides protection to those injured and dying in the battle. The booty which is not taken away by the Maruts or by those fleeing, he leaves in the custody of Vasus. When requested, he comes to save us from all mishaps with all his might, by attacking and defeating the evil-doers.

128.6 He has abandoned everything. Not desiring to hold wealth in his possession, the advancing hero's right hand never loosens his grip. The fame has not made him loose his hold. All over he lays siege to the forts and blocks the exit. He is fighting for the protection and survival of the Devas.

128.7 Agni has been most helping and kind in the campaign for the survival of men. He is the Lord of Victory and a loving master of Yagnas. He administers the flow

of food to the people. He protects us from the evil people of Varuna, and from the evil men of the Deva of Maha-lok.

128.8 I admire Agni, the Herald, the source of wealth, much loved, brilliant but discontented, unforgettable, the supplier of food to all and the saviour of life. Well informed, the praiseworthy, smart Herald is the delight of the Devas, delight of those needing wealth and protection, and delight of the greedy singers.

Chapter 129

Paruchhepa in praise of Indra

Indra is the most skilful commander and a mighty warrior, who never leaves the battlefield without accomplishing the task. We need a powerful ally like him in wars for our survival and for crushing and eliminating the Rakshasas.

129.1 Even when you are far away in your car fighting in the battle and exhausted, come to the praise-singer, after having accomplished your mission successfully. Come to the one, who has prepared food for you and waiting for you. May he come to us, the singers to listen to the songs composed wisely by us.

129.2 Listen. He (Indra) is indeed the most competent commander in battles. On his battle-cry, the (enemy)

swords-men are killed by his foot-soldiers. He himself, with his chosen soldiers, remains immovable in the battle, like a tree. With exhausted commanders and injured horses, he continues (fighting) without a break, swift like a horse.

129.3 You (Indra) fill the soldiers with courage to defeat the enemies. How many aggressive soldiers have you thrown to be consumed by death? I sing your glory Indra! and sing the glory of Deva-lok, of Rudras, Mitra and Varuna and I beg for your extended kindness towards me.

129.4 To us, to you, the friendship of Indra, as a powerful ally in wars, is desired, for the survival of all of us. We need you for our all-out security and for defending us in battles. Destroy your enemies who are ever increasing. Kill one who is the enemy of all.

129.5 Greet always everywhere, the great men with sharp weapons, when not fighting and unguarded and even when guarded by the fiercest of the fierce. Greet always the faithful and brave soldiers, accompanied by the dissatisfied bearers. May the bearers be auspicious to us (by taking them to our Soma-house for rest).

129.6 First I announce, that there is (free) Soma and food for the archer, who kills the Rakshasas, and who desires to have it. He may come to us himself. It is available (free), also to those, who arrest the enemies, defeat the evil-doers and drive away the wicked as soon as they appear and blow them off like dust particles.

129.7 With well-planned invitations, we can earn wealth from the rich, handsome and good-natured soldiers. Those in bad mood, we console them by praising and offering them food lavishly. May we, from Indra, the praiseworthy, receive what we desire by singing about his glorious deeds.

129.8 For the protection and the well-known tight security around our people, O Indra! please cut down the evil-doers and those killers who shoot the arrows at us. May they destroy each other. May their hurling (of spear) be without force and may it not injure us on the chest.

129.9 O Indra! come to us loaded with wealth through an unobstructed path and lead us to a far-off place, free from Rakshasas and be with us. Protect us always with your security force in our far-off remote home.

129.10 O Indra! give us the wealth from the spoils of the war. Even the mightiest of soldiers sing your glory as how you rescued your great friend Mitra from the most dangerous enemy and saved his battle-car. O Adri (Indra)! never injure us, but kill the one who intends to harm you.

129.11 We beg you Indra to protect us. Destroy and wipe out always the wicked, even if he is a Deva. You are the slayer of evil Rakshasas and saviour of the learned like me. Protect your conquered wealth, yes your conquered wealth.

Chapter 130

Paruchhepa in praise of Indra

Indra helped his friend, the Puru-king, to win ninety forts and gave him enormous wealth. Indra handed over Shambara to Atithigva bringing him down from the hill. Indra helps his subjects in all different ways. He rules by the laws of Manu. He burns down alive the black-skinned (Asurs,) specially those, who are covetous and tyrannous.

130.1 O Indra! come to us, as the people from far come to a nobleman at a pre-agreed time or as a nobleman when sent to meet the king (arrives at time allotted). We invite you for the newly-distilled Soma, O great victor! and follow you as sons (follow) their father.

130.2 O Indra! drink Soma pressed out with stones, filtered and kept covered in a new pitcher for the thirsty. O Most Mighty ! it is intoxicating and delicious and it is for your nourishment. May your horses bring you here everyday regularly like the sun-rise.

130.3 In Deva-lok, he unearthed the hoarded up treasure, in a place well concealed and encompassed by endless rocks, one inside another like the nest of a bird. The great Angiras have described how Vajrin (Indra), desperate for wealth, went and walked round and round to find the door to this hidden treasure - O yes, he went round and round to find the door.

130.4 Holding firmly his Vajra with both hands, Indra loaded his missiles sharp like carving-knives, for the assault on Ahi (Vritrasur) to tear him apart. With power, courage and lordly might, he cut him down as a wood-cutter fells and crashes down the trees and vegetation with his axe.

130.5 O Indra! you let the (dammed) rivers flow freely to the sea. You brought together all the cars loaded with the treasure from all over, and gathered the booty in one place to have the wealth last long, and serve the people like a cow, which could be milked by all everyday.

130.6 Eager for wealth, we are approaching you with these songs. These have been composed as intelligently as the car fashioned by a skilled craftsman. These

(songs) have been adorned with genuine feelings. We have struggled like a warrior who battles with all his might, (we have composed with all our wisdom) and we hope to be showered with all kinds of wealth.

130.7 For Divodas of Puru-dynasty, you shattered ninety forts and delivered him enormous wealth. O Vajra-dancer! you handed over the dangerous Shambara to Atithigva, bringing him down from the hillock. You give out wealth generously with zeal, indeed, all wealth with extreme zeal.

130.8 In battles, Indra protects the praiseworthy Aryans. In all the won-territories, he provides them help in hundreds of different ways. He rules the occupied territory by the Laws of Manu. He burns down the lawless black-skinned alive. He does not burn all. He burns down the covetous men. He burns down the tyrannical men.

130.9 As the wheels of the car of the hero rolled on, his born-courage waxed more and more - so that the red-haired (Indra) steals away the song, yes the leader steals away the song (i.e. there are hardly words to describe his chivalry). The well-loved one from a far-off land has come to protect the learned and the good. You are the conqueror of all the people- O yes the conqueror of all.

130.10 May he, on listening to our new songs of appeal, the doer of mighty deeds and destroyer of forts, protect us with all the means of protection. O Indra! on being praised by Divodasa's clansmen, grant them prosperity in Prithvi and Antriksh.

Chapter 131

Paruchhepa praising Indra

The Asur king of Dyos, who was widely known for his might, has accepted the sovereignty of Indra. The former held in thrall the vast territory of Maha-lok. The singer informs Indra that there is a person from Swarg-lok, who always speaks ill of him. He is a potential danger to his life. Even other people coming from Swarg-lok under the pretext of getting oxen are plotting to kill Indra.

131.1 The Asur king of Dyos, of wide-extending-fame who held in thrall the vast Mahi-region of Prithvi has bowed down to Indra. All the Devas have willingly surrendered their forts to Indra. May all people when drinking Soma be pleasant to Indra– O yes, all people.

131.2 In all Soma-bouts, there is only one from Swarg-lok, who is extremely angry and talks ill of you (Indra) by talking to himself. To you, he is like a hole in the keel of a boat ferrying you over the sea. For intelligent Indra it is not always necessary to attend a Yagna. He has to be approached by the songs of request (to attend).

131.3 Couples desirous of help are assailing you from all over for obtaining oxen. Attend Indra and give to those who want oxen. When two men coming from Swarg-lok for oxen, start quarrelling and proceed towards you, be prepared with your Vajra, Indra.

131.4 Elderly people know your heroic deeds, that you overpowered the unconquerable forts, year after year. You led the assault and put to death the mighty wicked

ones and protected the people of noble birth and these rivers of Prithvi-lok, O yes, these joy-giving rivers of Prithvi.

131.5 O Strong-one! the heroic deeds of yours brought joy to those whom you helped –who desperately needed help – during the battle. You delivered us one stream after another, flowing full of water.

131.6 Satisfy our wishes by listening carefully to our songs and providing food, all kinds of food from Swarg-lok. New and wise thoughts come to my mind when I reflect upon how Indra, the mighty Vajrin slew (the enemies). Listen to the new song - the latest one.

131.7 O Indra! with your excessive might, strike with Vajra to death all those who are unfriendly to us and put that soldier to death, who injures us. O most renowned one! listen. Let no harm come to us. Keep the wicked away from us - yes all the wicked.

Chapter 132

Paruchhepa praising Indra

The mighty Asur king Vritrasur had ordered that all houses shining bright be covered so that they would not be visible to the enemy. Indra, moving his forces quietly through the winding roads, attacked him early in the morning and slew him.

132.1 May we, under your protection, O Indra, O Maghvan[1], be victorious over the enemy, plotting against us in the neighbourhood, and eager to attack this day. Having listened to our song of your glory in this Soma-bout, may we share the spoil of the war from olden days, O yes the spoil of war.

132.2 While going to Swarg-lok for the battle to kill the enemy[2], he woke up early in the morning and went on and on through the winding paths. Before the attack he walked and walked. Indra killed the enemy by severing the head and ordered that all the bounteous gifts be gathered in one place.

132.3 The previous ruler (Vritra) in a meeting had ordered that all houses shining bright should be covered – had to be covered by his Order. Of course with the light, the inside could have been seen. Indra became famous as the treasure-hunter – O yes the treasure-hunter to the allies.

132.4 Now let your great deed of earlier days be lauded, that for Angiras[3], you had opened up the hidden

1 Maghvan: a title used for Indra.

2 The enemy here is the mighty Asur king Vritrasur.

3 The singer Gotam from the family of Angiras had accompanied Indra in the battle against Vritrasur.

treasure. Indra, you broke open the hidden wealth. Come to us for a drink and fight the same way and kill the lawless and shameless people.

132.5 When with an ingenious strategy, the Hero (Indra) conquers with the aim to collect wealth for the people, he is honoured with glory. He kills others (and collects treasure) for supporting his subjects. May we be given a house (as a reward) for singing songs praising Indra and may the thirsty Devas come this way but not the drunken ones.

132.6 Indra and Parvat[4] ! our old champions from battles, drive away the enemies far from us and kill them by Vajra. Kill with Vajra, those who are hiding and controlling the inaccessible tracts. Reach there with your army and O Destroyer! destroy our enemies all around us, and everywhere.

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4 Parvat was some hero who fought bravely against Vritrasur.

Chapter 133

Paruchhepa praising Indra

The singer is willing to undertake to burn all the dead bodies of enemy soldiers and Law-breakers. He prays to Indra to keep killing the Rakshasas, the same way as he slew Vritra, who was using harmful (chemical) weapons. Indra launched one hundred and fifty fierce attacks to completely smash the Asur.

133.1 I am disposing off and burning all those killed and thrown away foes lying dead, headless and wounded around the burying-pits in Prithvi and Swarg, as well as in Mahi. They had broken the Laws and were talking ill of Indra.

133.2 Crush the heads of the wicked, – the very wicked by foot, the same way as you did to the mountain king (Vritra) who possessed harmful (chemical) weapons.

133.3 O Maghvan (Indra)! destroy the troops which are armed and throw the bodies away in a deep ditch – a big deep ditch.

133.4 By three times fifty fierce attacks you had him (Vritra) finally smashed. That deed is reckoned as your glorious deed and for that you are always glorified.

133.5 O Indra! crush them, all those who are treacherous to Red-skinned (Aryans) and tear apart all the Rakshasas.

133.6 Listen to us Indra, O you, who tore into pieces the great king – the king who had terrified Swarg, Antriksh and Prithvi. Mightiest of mighty, this terrible hill-king showed no compassion. Advancing with

twenty-one, only with twenty-one mighty warriors, the Saviour of the Poor (Indra) killed him violently.

133.7 When the Soma-brewer begs for house and wealth by singing whole-heartedly his glory, he keeps the hostile Devas away from him. He is awarded with long lasting wealth and hundreds of different kinds of food.

Chapter 134

Paruchhepa praising Vayudeva

The singer praises Vayudeva for his generosity to Soma-brewers and for providing them protection against the Asuras. Vayudeva's fine clothes come from a distant land and his cows are known for yielding very healthy milk, that even the Marut soldiers come all the way for it.

134.1 O Vayu! let the fast-impelled car loaded with gifts bring you here and take you first for the Soma-drink. May the pleasant song composed for you, gladden your mind and elevate you with joy. Please come in the car driven by the team of horses and laden with gifts for giving away in appreciation.

134.2 O Vayu! in the fire made from the cakes of cow-dung, these Soma-drops have been cooked and distilled carefully. May these intoxicating drops bring you joy. While the cow-dung cakes are still glowing, speak to me about your intentions, intentions of imparting your

gifts brought by the team of horses and also about the means of providing protection to us.

134.3 To sing the glory of Vayu in the mornings to the dwellers of Rodasi, of his red and purple horses carrying a load swiftly in the car with never-wearing axle, excites the singer like a lover on (seeing) his drowsy beloved.

134.4 Your white clothes woven in a far-off land, shine beautifully in morning-rays. Your cows milk, delicious like nectar, brings you all kinds of wealth. The Maruts disliked by people, come all the way from Deva-lok to make themselves stronger (with the milk of your cows).

134.5 For you, the white, distilled, energetic and strongly intoxicating Soma is ready for drinking diluted with water. The crooked and wicked flee away rapidly from you. You provide protection against Asuras to people from all regions who are Law-abiding.

134.6 Vayu! you are the first to drink this Soma, never prepared so tasty before, and you are worthy of this. Further, this drink has been prepared for very special people, for Vaishyas[1] to suit their taste, mixed with the cow-milk, from which the *Ghee* (fat) has been extracted.

1 Vaishyas were the landowner Devas. Having lost their farming land to Aryans, they took to trade.

Chapter 135

Parucchepa praising Vayudeva

The singer requests Vayu to come early and bring Indra so that he may watch how Soma is prepared. However, he does not want guests who slaughter cows (the Aryans).

135.1 Please come to us (Vayu). The chair of honour has been laid out for you. Loosen (the reins of) the harnessed team of horses, the team of many horses. You are the first to have the drink before the other Devas, yes before it is served to other Devas. May the Soma-drops make you happy and give you pleasant intoxication.

135.2 According to your liking, this Soma has been ground with stones, the smell of which has spread for Koshas[1] all round, yes, the pleasant smell has spread. Your drink, (of Soma) well-blended, has been served to you together with other Devas. O Vayu! please come, driven by your team of horses and take delight in visiting us.

135.3 O Vayu! come to our feast in the car driven by the team of horses. Come with hundreds and thousands of guests, when you come to take your (first) meal, which is normally served at day-break. It is through these feasts, that we earn gold for our living – O Vayu, it brings us prosperity.

135.4 O Vayu! may your car, with harnessed horses, carrying both of you (Indra and Vayu) depart with favourable mind to provide protection and for eating delicious food and drinking sweet Soma. The first drink

1 Kosha is a measure of distance.

is in truth set aside for both of you. Please come for dining with plenty of gold. May Indra come as well, for dinner.

135.5 May our songs full of wisdom bring both of you here to our feast. Our Soma-drops generate vigour like that of a strong fast horse. May Indra and Vayu kindly come to us for a drink, of mighty vigour and intoxication prepared by pressing with stones.

135.6 For you both, this Soma has been prepared by boiling (the crushed leaves) in water and then filtering through the strainer for the feast (hoping) to earn our living and collect gold for our upkeep and prosperity. This alcohol is eagerly waiting for you both (Indra and Vayu) for a long lasting thrill. This Soma gives you indeed a long-lasting thrill.

135.7 O Vayu! even when you are not fully awake, enter that house, from where the sound of pressing-stones is being heard. And Indra should do the same and watch the pleasant drink being distilled and blended with *Ghee*. Come to our feast together with Indra.

135.8 Bring here, to the feast of Soma, the victorious horse-riders - yes they are for us still the men of victory. They who own cows and sow and harvest barley - not those O Vayu, who kill the cows, not the destroyers of cows.

135.9 O Vayu! the strength in your arms (after drinking Soma) shoots up from inside like a rising river, increasing your might - yes the might increases greatly. These (arms) when carrying a bow, become swift and cannot be held back like the rays of the sun, so strong that they cannot be restrained even with both hands.

Chapter 136

Paruchhepa praising Mitra and Varuna

Mitra and Varuna are Adityas, the governors of the states. They have built wide roads on Prithvi (the plains). Laws are being respected. Deva-lok is prosperous again. These governors rule as liberal masters and provide full protection to all people and the Aryans.

136.1 Pay high respect to the noblest pair (Mitra and Varuna), who guard the whole empire. In Yagnas, we must offer them most delicious food and sing the songs praising both the merciful ones, one after another. On no occasion should there be any sort of disrespectful behaviour towards these representing imperial might, and never should Deva-rulers be defied.

136.2 Those narrow paths, which were hardly visible, have become now wider roads on Prithvi, where everybody does what the Law permits. As far as the eye can see, prosperity is visible in Deva-lok. That is why the families of Mitra, Varuna and of the Aryans are highly spoken of. They should be prayed to for granting us a long life.

136.3 The famous Aditi, on this great earth, is ruled with comprehension and intelligently with a vigilant eye on her people day after day. The Adityas (the governors) of this brilliant dominion, govern as liberal masters and protect the people and the Aryans who are on the move.

136.4 May this Soma, in drinking bouts, make our rulers happy and may the company of the other Devas make

them delighted. May all Devas be happy and cheerful today so that the rulers grant us what we ask for, and demand lawfully.

136.5 O Mitra and Varuna! whoever serves you continually, you save him from all troubles - you protect the faithful from all hardships. The Aryans give protection to one who is honest and obedient and praises the Laws of the ruler of Prithvi everywhere and glorifies the Laws with his songs of praise.

136.6 I pay respects to Deva-lok, the vast Prithvi and Swarg, and to praiseworthy Mitra and Varuna, bounteous and compassionate. Let us sing the glory of Indra and Agni, of Bhag and of the Aryans of Antriksh. May we live long and have obedient children - children raised with Soma's help (from the earnings of Soma).

136.7 We intellectuals with good reputation have sided with Indra, with the Devas and with the Maruts. May Agni, Mitra and Varuna give us shelter and protection and may we share the wealth from the spoil.

Chapter 137

Paruchhepa praising Mitra and Varuna

The singer is inviting Mitra and Varuna for the drink of Soma.

137.1 Please come for a drink of nice Soma, pleasant and intoxicating, pressed with stones and mixed with milk. O my Lords! dwellers of Deva-lok, come this way and be with us. These white Soma-drops, mixed with milk are for you both, O Mitra and Varuna!

137.2 Please come for these Soma-drops, distilled and mixed with curd and kept warm for both of you at sun-rise. The distilled, pleasant and properly made drink is waiting for you, O Mitra and Varuna!

137.3 Just as the cow is milked in the morning, the juice of Soma-leaves is extracted by pressing with stones at our home. Please come this way to us for the Soma-drink. O Mitra and Varuna! this has been prepared for you both by servants. Come and enjoy the distilled Soma.

Chapter 138

Paruchhepa praising Pushan

Pushan is the administrator at village level. He patrols the area regularly. People come to him all the time asking for help and protection. The singer narrates the incident when Pushan helped people flee from the soldiers of Pipru, who came riding the camels and launched a fierce attack.

138.1 The glory of Pushan for giving protection to all is talked about far and wide. His courage never diminishes and neither do the requests for help coming to him. I pay honour to him not for help but because he is a source of bliss. With his patrolling, he has drawn to him the hearts of all. The Deva is always on patrol.

138.2 O Deva! when friendly people called you for help, to escape from the camels of the enemy Pipru, you came swiftly and our praise-songs made you happy. Our ballads give courage in the battles - they make people courageous.

138.3 O Pushan! those who are friendly with you and sing your glory, enjoy your favour and enjoy life (eat and drink well). O bounteous one! we come to you with the desire of obtaining wealth, newly acquired (by you). O ruler of the vast area, come to our help – help us in every battle.

138.4 O kind and generous one, famous for breeding sheep and horses, bring these to us from Antriksh. O Pushan, you doer of wonderful deeds, I praise you with the

most excellent songs. O you, endowed with splendour, neither do I belittle nor despise your friendship.

Chapter 139

Paruchhepa on Vishvadevas (Agni, Indra, etc.)

The singer is declaring before Varuna and Mitra that all his wealth is legally earned. The customers have paid him for drinking Soma of their free will. He praises the Ashvins and their flying car as follows:" It is beyond understanding how in the car you lift high up in the sky heading towards Devalok without falling down. You travel by air-route through the clouds with the car well under your control "

139.1 Listen, first I think of Agnideva, I praise his excellent might. I praise Indra and Vayu. When the cow-dung fire is glowing as the centre of attraction, they come with exciting gifts - the thirsty Devas assemble near the fire.

139.2 O Mitra and Varuna! whatever food stuff you have given us is in accordance with the Law and with your free will O Dakshas. Both of you have seen that in this house, the gold has been given (to us) willingly and Soma has been served and consumed as much as wished for.

139.3 O Ashvins! helpers of the Devas, we pray you to come to be glorified with the songs of praise. Please come and dine here as well. You both, your winged-craft and your knowledge is praised all over. Sprinkle water on the tyres of the wheels of the golden car - on the wonder-workers' golden car.

139.4 It is beyond understanding how you Dasras (Ashvins) in your car lift high up in the sky heading towards Deva-lok without falling down. Seated firmly in your golden-car, you travel by air route through the clouds, and keep the car well under your control.

139.5 May your great help to us, - helping with wealth, - give us pleasure day and night. May your help-giving never fail us - may the act of giving never cease.

139.6 O Mighty Indra! great drink-lover of Soma-extract, these drops have been squeezed out for you by pressing with stones and boiling the Soma leaves. O praiseworthy one! glorified with many songs, listen to our praise-songs, drink and be delighted. Be benevolent to us in giving a lot of precious, wonderful gifts.

139.7 O Agni! listen to us. You are admired by the Devas, kings and the nobility. Tell them that the cow given by the Devas to Angiras, is milked by the Aryans. Let us do it together. Let us inform them together, you and me.

139.8 O Maruts! never may these manly deeds of yours for helping us grow old (be forgotten) and never may your earlier war-glories fall into decay. Your wonderful deeds of deadly combats should be told anew every age. O Maruts! whatever is difficult for us to achieve, grant us, - grant all that is difficult to get.

139.9 Dadhyach[1] , the old Angiras, Priyamedh and even the Kanvas, Atri and old Manu know my line of birth, which stretches to the Devas. Our birth connections are with them. My greetings are laid at their feet. I bow down with a song of glory to Indra and Agni, O yes, I bow down with a song.

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1 Dadhyach, Angiras, Priyamedh, Kanvas and Atri are the well-known singers.

139.10 The caller is going around (inviting people). From the forest, the needed (fire-wood) has been acquired. The rattling song of pressing-stones has attracted friends with a lot of gifts and they are washing themselves (getting ready). Here the Soma-vessel is set on fire for good-fated people, for people of old well-known families.

139.11 There are eleven Deva-rulers in Deva-lok, eleven in Prithvi and eleven in the land between the great rivers. May those Deva-regents enjoy this (our) Yagna-feast.

Chapter 140

Dirghatama in praise of Agnideva

Agni is a grand nobleman with fair complexion. He drives a shining car holding a falcon in his hand. He visits Soma-houses for dining three times in the year. He helps people in distress. He is fighting against the black monsters (Asurs ?) to help Devas live a decent life.

140.1 To Agni, who loves his home and who is sitting majestically in his living room like a grand man, I spin my fine thoughts (in a song) to clothe him as with a robe. He is fair-complexioned, has a bright shining car and kills the evil-doers.

140.2 Dual-natured, (very kind and generous but very cruel with evil-doers) he goes out thrice during the year to dine in dining-places (or Soma-houses). The mighty one of noble birth does not want to be praised by any

other tongue (except by this singer's) and does not allow other praise-singers to contact him.

140.3 He walked together with the couple who were terrified walking in the dark, mother carrying the child with tongue hanging out and father boiling with anger, for they were attacked from all sides by the wicked.

140.4 With the desire in mind to make people free, so that they may live like decent human beings, these horses of yours are yoked. Running fast like the wind, they take you in all different directions leaving dark furrows (due to the tyres of the car) behind.

140.5 His destructive might renders the carefully designed traps of black monsters worthless, when on the vast bed of the river, he comes roaring, injuring, thundering and devastating on all sides.

140.6 To the brown-haired (Aryan) women, he makes efforts to greet. He looks dreadfully distressed, like a man going to his wife, passionate and excited like a deer but not allowed to take in his hands her breasts.

140.7 He quietly seizes the treasures, knowing where they are. Those who know him well, know also his place of hiding the treasure, which he then sends further to the Devas. This secret plan on the contrary unites the two lords (Agni and Surya).

140.8 The maidens with long tresses hold him in embrace. Those who have given up any hope of living and wish to die, he fills them with a new spirit in their decaying age. He shouts at them and tells them if the breath ceases, life is spilled.

140.9 Dressing up nicely, holding the reins fast, there goes the mighty one with life ever young. On his way, he repeatedly caresses the falcon, which always follows him on his wheeled car.

140.10 O Agni, with plenty of wealth, give to those who are still breathing. O generous one! family friend, please give (wealth) to this mother with the baby, so that she could protect her child as one with a shield in the battle.

140.11 May this well-composed song be more appealing to your mind than a bad poem composed only to please you. If this song composed in Tanu-meter delights you, and you feel pleased with that, please donate ample wealth to honour us.

140.12 O Agni! grant us the ownership of a fast moving boat along with the oars required for rowing it, so that the princes and wealthy people from the other bank of the river may come to us and bring prosperity.

140.13 O Agni! welcome our song and show your appreciation. May the soil of Deva-lok and the free-flowing rivers yield the barley and cows in abundance, and may we have plenty of the best of food for many mornings to come.

Chapter 141

Dirghatama in praise of Agnideva

Agni's might in his well-built body, which makes the best of the warriors shiver, comes from the nourishing food, good vegetables and seven different kinds of juices, which he takes everyday. Aditi has been penetrated by the Aryans. Highly respected men of chivalry are now being looked down on by them. There are people who spread the rumours that Agni's alliance with the Aryans was a deceitful act.

141.1 Worth-seeing, splendid, the well-built body of the Deva (Agni) generates the might, with which he destroys the evil-doers and accomplishes what is right. He made the river of the Law to flow again.

141.2 For the strength of his body, to start with, he eats nourishing food regularly. Secondly, he takes seven useful juices pressed out from the source of its origin. Thirdly, the success of this mighty one generates ten-times as much happiness among the people.

141.3 The well-built body is the basis of the strength of the Mighty, which makes the best of the warriors shiver. When Matrishva (Agni) is agitated, the people of Deva-lok, living in the lower and the middle regions, get distressed and rush to hide themselves.

141.4 The best nourishing food along with the wonderful growing vegetables are brought from all over, when he is hungry. The two together give nourishment and produce energy in his body and keep him ever young, compassionate and virtuous.

141.5 Mother (Aditi) has been penetrated, and the whites uninjured have increased in numbers. The earlier highly placed man of chivalry is now running around among people of lower status.

141.6 He was chosen as the Herald of Deva-lok, a patron and supporter of the Devas. For his deeds, and for uniting people, displaced and separated (due to war), he is praised by many and is greatly respected.

141.7 In some places he is praised while in other places the rumours are spread that he is an old, deceitful chatterer. But they (the rumour-mongers) fall like the dust on the way (of his glory) of the Noble-born, and destroy themselves in the darkness of gloom.

141.8 Your car (I hope) is not going to Deva-lok, neither pulled by people with ropes nor drawn by red horses, because the dark-ones (Asurs) are burning the heroes alive. They attack with the fury of a warrior.

141.9 Because of you (Agni), Varuna, the man of strong determination, Mitra and the violent Aryans are kind and liberal. Your commands are followed everywhere even in distant places, in fact encompassing all (people) as a felly encloses the spokes of a wheel.

141.10 O Agni! the youngest of all the Devas, you are the wealth of the distiller. You must be praised. Like Bhag,

we praise you anew, you the young, mighty, the most intelligent one and the source of great wealth to us.

141.11 The wealth, we are striving for, as we told Daksh Bhag, is not for us but for our house. This like the reins (of a horse) helps us two-fold:- to lead a decent life, and to let us sing the glory of the honest and virtuous Devas.

141.12 May Agni, the Hotri, joyful with the best of reputation, with the bright shining car driven by fast horses and armed with deadly weapons, lead us with the best of guidance to wealth and prosperity.

141.13 We have composed and sung the song of glory of our present master, Agni, with all our wisdom to be spread all over the kingdom. Now, may these wealthy people provide us with cover (of wealth) like the clouds over the sun.

Chapter 142

Dirghatama in praise of Agni (Apris)

The singer wants that all renowned heroes from all different regions, and Law enforcers, should come to attend his Yagna-feast, taste his Soma mixed with white honey and express their appreciation of his songs with the shouts of " Svaha".

142.1 O Agni! bring the Devas here today as soon as the oven is fired, the ladle is lifted, the filter cloth is set and the cooked Soma is being poured.

142.2 The beverage mixed with *Ghee* and honey will be served to generous people in the Yagnas by the children of the learned people like me, to escape misery.

142.3 In this Yagna, Soma has been mixed with pure white, wonderful honey which people love. May all three, the Devas from Deva-lok, the other Devas and the regular participants of the Yagna come to the feast.

142.4 O much praised Agni! bring here Indra, the well-loved and wonderful person. For that my good tongue expresses for you the most intelligently chosen praise-words.

142.5 In well organised Yagnas, when Soma is being served, people leave the chair laid out for Indra, to make him happy. He is far-famed and much talked about by the Devas.

142.6 Throw open your doors and provide shelter to the Devas of Mahi, who are honest, law-abiding and are universally liked.

142.7 O you respectable, well-clad, enforcers of Law, continuously on the move, visit us in the mornings and

evenings (for food and drink). The benevolent ones will be seated on the chairs.

142.8 O Devas' Herald (Agni), arrange a Yagna for this simple-natured fellow, with melodious voice, eager to sing glory-songs. He is reaching Deva-lok today.

142.9 Let the Hotri arrange the seats for the participants in the Yagna where I shall display the art of singing namely the Bharati, Ida, Sarswati and Maha to the invited Devas and the Maruts.

142.10 O Tvastri! please send well-woven (filter cloth) with a lot of fibres and a lot of them for our livelihood. For us it is the navel of earning.

142.11 O Vegetables! be honoured to come into the hands of the most intelligent of all the Devas, Agni, who is preparing now delicious dishes.

142.12 Arrange the feast for Indra and many other Devas including Pushan, the Maruts and Vayu and may the songs be inspired by the shouts of "svaha" (well-said).

142.13 O Indra! come here and relax fully in the feast amidst the shouts of "well-said, well-said"(svaha). Come respond to their call. They are inviting you, to give you a delightful time.

Chapter 143

Dirghatama praising Agnideva

People of Sindhu never sleep well for fear of Agni. Neither Vajra-weapon nor the Marut soldiers scare him. Agni does not like to visit those places where the Aryans go for the drink and for being praised.

143.1 With more skill and intelligence, I sing a powerful and a latest song for Agni, the son of Might, who with wealth, supports the people of the Rivers. The dear Herald has been appointed as the enforcer of the rule of law in Prithvi.

143.2 Agni, born in the mountains, in the posterior region of Swarg-lok, earned the title of Matrisvan (a patriot). His deeds of might in hostile encounters have given to Deva-lok and Prithvi a splendid glory.

143.3 His never-decaying, awe-inspiring strength, his pleasant appearance, the nice expression on his face and his raised chest are very much talked about. The people of Sindhu tremble with fear and never sleep well for fear of Agni.

143.4 Him, whom, the Bhrigus[1] and the learned Nabha proclaimed as the most mighty in all the regions of Prithvi, I am going to praise with my songs in his house. He alone is the Lord of all wealth and rules like Varuna.

143.5 He cannot be stopped by the roar of the army of the Maruts or the newly created (weapon) Vajra of Deva-lok. In encounters with the enemy, the warriors of the

1 Bhrigus and Nabha are the singers.

enemy fall into the jaws of Agni and are chewed away like food. He is the glory of our songs.

143.6 O Agni! how long shall our song of your glory be without (being awarded) reward? For our pleasure, when will the desire of wealth be fulfilled? When will the exciting thoughts to sing for the Splendid One be allowed to flow from this mind?

143.7 To you Agni, the Law-enforcer, the firing of the oven (for preparing Soma) does not attract, because you know that the white-skinned (Aryans) come here for being admired by praise-songs.

143.8 O Agni! when you are away, do not deprive us of prosperity. With guards, who are not stupid, arrogant and deceitful, protect our peace and happiness, which should not be neglected even for one moment, and provide safety for our children everywhere.

Chapter 144

Dirghatama in praise of Agnideva

Agni goes to his duties, nicely dressed and carries a land measuring instrument with him. On either side two young soldiers walk with him to guard him. People living in his neighbourhood are experts in Law. Agni helps all those to settle down, who have come out from hiding in Antriksh.

144.1 The Herald Agni goes to his duties with his measuring instrument carrying them pointing upwards. Nicely dressed, he walks and turns round the corner from the first house, which is his own. He excites the flow

of ideas for composing the songs in his praise.

144.2 All around the house of the Deva (Agni), the experts on Law are living next to each other. Those people, who were earlier hiding in Antriksh, they have come out and handed over their weapons. They are given help to settle down.

144.3 The handsome horse-riders of the same age pass through this road, going together for some common cause. Let us stop the driving-animals and the cars by holding their reins and like Bhag offer them food.

144.4 When Agni is passing through a road where many foot-soldiers are going, two men of the same age guard him day and night. This pair of men (guards) always looks young.

144.5 We please the Deva (Agni) with glory-songs made up of ten syllables. We pray him for the protection of our people. His rewards encourage us to come down here all the way from the mountains to sing new songs superior in wisdom.

144.6 Like a herdsman, taking care of different kinds of animals, you rule the people of Deva-lok and Prithvi. Mind that the well-reputed singers, wishing to earn gold, but in reality deceitful are waiting for you here sitting on the chairs (waiting to be rewarded).

144.7 O Agni! accept our joyful songs with pleasure. You, a self-sustained one, born for the Law and order, famous for the noble deeds, honoured everywhere, are also handsome and pleasant to look at. You are even the source of all kinds of nourishing foods (to the people).

Chapter 145

Dirghatama in praise of Agnideva

When Agni goes out, he is accompanied by honourable people. His subordinates listen to him very attentively to avoid any misinterpretation of his orders. When the Yagna-feast is arranged, he provides a very tight security. He goes around helping the sufferers of the war and unites the parents with their children who got separated when fleeing from the battle.

145.1 (Look) he is going, ask him. He knows everything. He is alert. When he goes out, he is accompanied by honourable people, who carry out his orders. He is the Lord of Strength, the Lord of Power and Might.

145.2 His subordinates do not ask him (what to do) all at the same time, but instead one at a time and with an alert mind so that when explained, he does not misinterpret the first or last of his orders. This way he attends to his orders without mistake.

145.3 All tongues speak of him. Among all praise-songs that reach him, may he listen to mine alone. When the Yagna is arranged, he provides tight security and takes care of all as one does with one's own child, with the help of his many subordinates.

145.4 He goes around helping the sufferers of the war. He unites the exhausted and the tired parents with their newly born babies who have been missing. He enjoys seeing the pleasant and non-malicious women passing that way (with babies), filled with joy.

145.5 Agni, well versed in Law and a very truthful person, has declared for the people the code of living. He

provides a cover of protection even to the wild beasts, to the rivers and to those who are hiding in the forests.

Chapter 146

Dirghatama praising Agnideva

Agni has earned fame as the saviour of Deva-lok. He receives people of all ranks in his chamber and treats them well with respect.

146.1 I praise Agni, in the presence of my parents sitting here. He is the head of three states and has control over seven regions. Acting with firm determination, he saved the splendour of the entire Deva-lok.

146.2 Great and mighty, he has become more and more powerful and provides continuous tight security and firm protection (to the people) in the vast plain region. When he sets his foot on the hills, even the clouds (look like) lick his feet quietly.

146.3 Just as a cow grazing together with the well-nourished calf, sees that the calf can freely run around (without risk), Agni sees that all hurdles are cleared off from the way, placed with the intention of causing destruction to Mahi- the region he holds (so that the people can move around freely).

146.4 Stable minded singers approach him for different reasons, asking him for protection and long life. However, there are those (among them), who for

greed of wealth, have watched quietly (the destruction of) Sindhu and also know what has happened to the people of Suryadeva.

146.5 Agni is born of noble birth in the Mountains. He is praiseworthy and people are eager to see him. When he became the chief, he welcomed and received even the unimportant people of Mahi in the inner chamber of his palace.

Chapter 147

Dirghatama in praise of Agnideva

People admire Agni but there are also those who talk ill of him. Agni comforted babies and small children of both the sides during the war, and helped them. His body-guards saved the blind Mamteya from evil-doers.

147.1 O Agni! how has your virtuous living been endued with swiftness in the battle? You comforted babies and small children (sufferers of the war) on both sides. You brought joy and happiness to the Devas by establishing the Law and Order.

147.2 O you, ever youthful! listen to these words. For you, the most Mighty and from the very beginning faithful to your land (Rodasi), one sings your praises while another talks ill of you. I am your adorer, Agni, I praise you.

147.3 O Agni! your guards saved the blind Mamteya from the evil-doers. May they protect the good and the wise

from the murderers, and make their lives free from the fear of the enemies.

147.4 O Agni! the cruel, the wicked and the malevolent hurt us by shouting at us and through double-dealings. May they be punished for their evil talking by (torture on their bodies) Mrikshisht[1].

147.5 When someone knowingly hurts another by double-dealings, O praiseworthy Agni! protect the praise-singer (Rishi) from him. Do not let him trick us into trouble.

1. A torture-device.

Chapter 148

Dirghatama in praise of Agnideva

Agni helped all the Devas who were hungry and in distress. He helped all those who were wounded. In his palace he is surrounded by praise-singers when he holds a Yagna. The guests come in beautiful cars to attend his Yagna.

148.1 Matrishva (Agni) always attended the call and helped all the Devas, who were hungry and distressed, and helped all those who were wounded. The beautiful and wonderful things of Swarg-lok did not lure him (in his mission) any more.

148.2 O Agni! provide me with protection so that they do not injure me. If it is done to me (i.e. injury), all

activities of my life: praise-singing, composing songs and thereby earning my living, shall come to an end.

148.3 He is always surrounded by praise-singers in his palace. The participants of the Yagna arrive in their cars, holding the reins of horses one would oneself like to possess, and the car-owners leave them outside (to attend Yagna) as if abandoned.

148.4 He (Agni) enjoys attacking and injures a lot of enemies in the forest with a crushing-weapon. He comes like a tempest, followed by a blast of fire. O Agni! do not let these hostile people get away. Shoot a missile at them.

148.5 Neither the enemies nor the wicked, who keep hiding (in the forest) can injure him. Those who threaten him, can do no harm to him. Only a blind person who is unable to see does not perceive how he constantly protects his well-wishers.

Chapter 149

Dirghatama in praise of Agnideva

Agni, the ruler of Mahi is indeed a great man. He has kindled life into the people of Rodasi. The town is joyful and full of life. He is always ready to help the displaced people.

149.1 He is the ruler of Mahi. Here comes the Master of the House. The Lord is going to the royal treasury.

May the pressing-stones (of Soma-leaves) attract his steps towards us.

149.2 He is a great human-being. In Rodasi (Swarg and Prithvi), he is known as the source of kindling life in people. He rushes to help the displaced and provides them with full protection.

149.3 He has changed the town into a joyful one, and full of life, where the singers (Rishis) from Antriksh are not regarded as inferior and there are hundreds of singers having a good time.

149.4 Three delightful expressions are used for the Dvij (Agni) in all regions - namely most virtuous, the appointed Hotri (Herald) and the most honourable in the region of the source of rivers (Swarg).

149.5 He, who is the Herald and a Dvij and possesses all beautiful things a human-being can desire, may he grant us noble offspring.

Chapter 150

Dirghatama in praise of Agni

The non-Devas are hurting even the most kind and generous singers (Rishis). A singer who gets Agni's protection enjoys good fame.

150.1 O Master Agni! I have sung many songs in your honour. Like a driver of your chariot, take me in your care, O Great-One!

150.2 Even the rich, offering food to the needy, and the one who never harms others, is crushed to death by the non-Devas !

150.3 O Agni! may we acquire your protection, for one who is granted that, becomes known as the most eminent singer (Rishi) of Mahi and Deva-lok.

Chapter 151

Dirghatama praising Mitra and Varuna

Mitra's cry for battle causes a shiver in Rodasi. Mitra and Varuna punish those who disturb the Law and Order. They help friends and admirers. They are the mighty Dakshas of Deva-lok. They control Antriksh. They have amassed wealth through might and super-skill. After the occupation of Sindhu and Deva-lok, neither the Devas nor Pani dare refuse handing over to them their wealth.

151.1 A fierce army, with armed soldiers, ready for battle, gives up when they learn they are going to battle against Mitra. His vigorous voice causes shiver in Rodasi. He in truth protects those who like him and honour him.

151.2 O Bountiful Ones! treat your Soma-brewer as your friend. Listen to the desire of the singer, who is empty-handed. O Great Ones! you have a lot of houses under your control.

151.3 The (Aryan) settlers look up to you. Those born in Rodasi speak highly of you as the great and mighty Daksha, who in truth has sovereign power for

enforcing the Law and Order. Summon those, who cause trouble to good people and punish them to remove the hurdles.

151.4 O Asuras! Law-enforcers, you should declare aloud that the family most favoured by you, is the one which abides by the Law. O Mighty Dakshas of Deva-lok, you keep Antriksh under your control, the way the driver of a cart from his seat controls the oxen.

151.5 In Mahi, things are different and are worth mentioning. Around sun-set, the cows without dust are driven to the houses, lowing, and at dawn they seem as if they are in a hurry to go away (the good pastures attract them).

151.6 O Mitra and Varuna, the singer wishes to welcome you both and is ready to pay you honour, when you come here for enforcing the Law and Order, (you both) riding side by side. Indeed you are the Heroes of the songs and you fill the mind of the singer with new ideas.

151.7 Whosoever praises you both and offers you food for his own delight, you should both go to him whether he is a singer, a Hota or a Yagna-organiser. This leads you without any risk to the good-hearted singer and it is for the benefit of all of us.

151.8 O Men of Law, in Yagnas, we shall honour you both by serving calf-meat. Our main wish is still unfulfilled. The thought of praising you both and thereby acquiring wealth, makes me wildly delighted.

151.9 You obtained wealth by force. You obtained wealth with your super-skill. After the occupation of Deva-lok, and that of Sindhu, neither the Devas, nor Pani dared deny you their wealth.

Chapter 152

Dirghatama praising Mitra and Varuna

Mitra and Varuna work so hard that they hardly have time to change their clothes. They have the standing order to kill the one who loses temper, with a three-pronged weapon and the one who becomes violent, with the four-pronged weapon. They are skilled horse-men, although they never rode a horse in their boyhood.

152.1 O Mitra and Varuna! your robes which you put on are covered with oil (i.e. have become dirty; no time for laundry). Your efficient managers are out doing their work to eradicate forgery and falsehood and enforce Law and Order everywhere.

152.2 Having observed your way of working, the wise are repeatedly telling people: that those who show anger, die of the three-pronged weapon and those who are violent, die of the four-pronged weapon. Those who talk ill of the Devas are first to perish.

152.3 O Mitra and Varuna! have you ever considered that the path of establishing the Law and Order and eliminating crime is full of hidden troubles and in the beginning one does not even know where it leads you to?

152.4 For the favourite project of Mitra and Varuna to cover the whole area with houses all over here, the wide-spread destruction cannot be restored fast just by showing the pupil of the eye (to the workers).

152.5 Born without a horse, it is inconceivable, how they can ride horses fast without bridle and keeping their heads high. Both Mitra and Varuna support the singers and take delight in their praise-songs.

152.6 May I beg you for the cows from Avanti, most favourite of Mamteya[1], with udders swelling with milk, to enjoy the udder-drink and may you grant the wise and learned (me), a large area of Aditi for abode.

152.7 I request with respect to you both Mitra and Varuna, to do a favour to me by dining at our house. Provide us with protection, shielding us from all sides, and an extended protection during battles, with your great might. We beg you to help us to get a shelter against the rains of Deva-lok.

Chapter 153

Dirghatama praising Mitra and Varuna

The singer tells Varuna and Mitra that he is their great admirer and knows well what good they have done to the people.

153.1 We wish to arrange a grand Yagna in your honour, a very joyful one with food dripping with *Ghee*. Our assistants are full of ideas (for new dishes) to serve you both.

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1 Mamteya was the mother of the singer. She was blind and was once helped by Agni when she was being troubled by some wicked people.

153.2 The praise-song – with full details of your deeds and punctuated with beautiful words – which was sung for you both Mitra and Varuna, has not yet received any reward. However, if you reflect on it, you will feel like Hotri (Agni), really delighted. The learned man (the singer) is waiting for your great generosity.

153.3 O Mitra and Varuna! here is the one, who knows that you give cows for milk, and Law and Order for the people of Aditi. He (the singer) invites you for dinner, really admires you and it is he, the man with dining place, who pays you respect like a Hotri.

153.4 Punish the singers even respectable ones, who are gamblers and who drink and behave like blind people with intoxication. May the ancient Lord donate to us cows so that we may get milk to drink.

Chapter 154

Dirghatama praising Vishnu

The singer explains the " Three-steps " of Vishnu. The duration of the formation of earth has been divided by Vishnu in three stages known as the three steps of Vishnu. The fourth step when life developed on earth is known as " Paramam Padam " or the most excellent stage in the history of the creation of the earth. Bubbling through by its own inherent force, the earth surface eventually became habitable for living beings. At the end of the third step, the earth surface was still too hot and the mountains were fiery.

154.1. I describe the splendid deeds of Vishnu, who among Prithvi-dwellers investigated, under the dust-covered surface, the earth which eventually came into balance

revolving and without support, following the three periods of formation.

154.2 Vishnu is praised for his brilliant idea (theory). His three successive periods (or steps) accommodate all, the wild animals large and fearful as well as the creeping ones, from all regions of earth, found buried in the rocks (fossils).

154.3 Imagine the intellect of Vishnu, that he all by himself measured in three steps the periods of formation of the earth, made of rock and soil, enormous yet restrained and balanced.

154.4 "In three fully accomplished agreeable (time) steps, the habitable (earth) bubbled through by its own inherent force": he (Vishnu) alone upholds this not only in all the three regions of Prithvi and Dyos (Swarg & Antriksh) but in all other regions as well.

154.5 Following his path (theory), may I come to his favourite (subject), the human being, where the virtues bubbled through (or originated). This excellent step *parmam padam* the origin of all delightful things is the continuation of the successive periods of formation of the earth.

154.6 Then (at the end of third stage) it was still too hot for living. Many mountains of the earth were full of fire. It is said that the last great period (the third step) of the formation of the earth was largely in this state.

Chapter 155

Dirghatama praising Vishnu

The singer explains how chance plays a part in the evolution of life. He gives the example that the last brother was good for nothing while the third brother (probably Vishnu) became a great genius. The stronger one survives. Vishnu has systematically classified the fossils from widely different places. In the first two stages the earth was very agitated. Even in the third stage the earth was not cool enough even for the birds and winged animals to survive. In the beginning the species originated and disappeared. Later there came the species who developed vast in form and the grown- ups ate up the young- ones.

155.1 All who are eating and drinking here, give a thought and pay homage to the great hero Vishnu, who in the race of the most eminent (scholars) is standing on the top of the mountain (of fame)- the great and trustworthy.

155.2 For Soma-drinkers, like Indra and Vishnu, the frightful energy combined with industriousness which emerges either goes for bending the bow to shoot the missiles at people or to develop the intelligence.

155.3 This develops the virility. The seed is taken by the mother and with good food bears a young one. The last one is good for nothing but the third child by shining in Deva-lok makes the name of his father noteworthy.

155.4 You take into consideration only the virility or reproductive power of the strong one who survived

un-endangered. Over the three successive periods of the earth, the most bountiful among Prithvi-dwellers (Vishnu), has systematically classified the life which developed and disappeared.

155.5 Its (earth's) first two[1] successive stages, to make clear to perceive, are agitated for the creatures (to survive). In its third[2] (stage), it can not yet shelter even the birds and the winged animals.

155.6 In the fourth stage[3], new species came and disappeared like the spokes of a revolving wheel. At the same time the creatures vast in form came into being, which distinguished themselves by the grown - ups eating up their young-ones.

1. The first two stages are known as Krita (the Creative) and Trita (the Transitory) respectively.
2. The third stage is known as Sayan or the end stage.
3. The fourth stage has been named as the "Parmam Padam" or the most Excellent Stage.

Chapter 156

Dirghatama praising Vishnu

The singer admires Vishnu for his very sharp intellect, for explaining the self-generation and the Law of Reproduction of species. He regrets that Indra is considered more virtuous than Vishnu today. He hopes that according to the Law of Vishnu (stronger survives) someone will come and end the reign of terror of Indra.

156.1 O Vishnu! widely famed and shining (known) far and wide, you ought to have been honoured like Mitra with praise songs of the learned singers in Yagnas and served with delicious food cooked in *ghee.*

156.2 Hereby we pay homage to Vishnu, who first explained in detail the self-generation of life and its importance, altogether a new thought, conceived with his penetrating intellect. He definitely surpasses in glory even his peer.

156.3 We singers praise the great intelligence of yours, Vishnu, that you first discovered in the hidden layers the Law of Reproduction and even the knowledge of the species, which you explained so well.

156.4 His (Indra's) orders are carried out by Raja Varuna and the Ashvins with the terror of the Maruts. One fine day, a superior and mightier, following (the Law[1] of) Vishnu, shall uncover the right path to follow.

1. The stronger survives.

156.5 He (Indra), who hastened to help the Devas with violent soldiers is considered more virtuous now than Vishnu, with all that glory of Three-stages. The laws in favour of Aryans bring no longer any Yajman (the customer to be praised) to the singer.

Chapter 157

Dirghatama in praise of the Ashvins

The singer requests the Ashvins to start the (flying) vehicle and take Savitar far away from there. He wants them to bring honey in their craft for him. The Ashvins are the only ones, who know the secret of locomotion by putting together the fire, the water and the wood.

157.1 Attend to the fire. The sun has risen over the earth. O Ashvins! in the pleasant light of Dawn put together the vehicle for the journey and set it in motion to take Deva Savitar very far away from here.

157.2 We pray to the Ashvins: when your bountiful car loaded with *Ghee* and freshly obtained honey from the hives arrives, may we receive also the wealth won in great battles by the heroes.

157.3 O Ashvins, travel in your famous fast-moving bountiful craft with three seats and three wheels below, bearing honey and bestowing delight on all. May it bring prosperity to us, with bipeds (offspring) and quadrupeds (cattle).

157.4 O Ashvins! bring that fluid of vigour to us. The vessel full of honey and secured with rope in your car, will help us earn our livelihood, by using it to make the drinks sweet. Drive off our enemies and be friendly to us.

157.5 O Bountiful Ashvins! you are the only ones in all the regions, who possess the knowledge of the secret of locomotion by putting together fire, water and wood.

157.6 You are indeed the best of all medical-men. You own the best car among those, who own the cars. You hold very much power as rulers. Pour out gifts to him, who wishes to invite you with a sincere mind.

Chapter 158

Dirghatama in praise of the Ashvins

The singer requests the Ashvins to provide him with protection as they have been given the power of the Vasus and the Rudras. He narrates how the Ashvins had rescued Tugra's son from drowning and taken him in their flying craft and provided him with loving care. The flying craft holds ten layers of fuel in its receptacle.

158.1 O Bountiful, O Dasras! we desire to meet you. Endowed with the power of the Vasus as well as of the Rudras, full of wisdom, augment our wealth ten-fold to whatever is possessed by Auchathyas and augment fast our protection to make it adequate.

158.2 O Vasus! on receiving what is given gladly by you, who will not fall at your feet? O wealth-owner and very wise, grant us the desire of our mind.

158.3 In your flying-craft, like an invincible hero you came fast to rescue Tugra's son from (drowning in) water and conveyed him in good condition and provided him with loving care.

158.4 May these prayers grant the protection to (Dirghatama) the son of Uchathya. May these flyers, tied to the seat inside and with the ten-layers of fuel in the receptacle pressing down to the ground below, never impoverish me.

158.5 When the wicked cast me in the river with hands and feet tied, the river took me like a mother and did not devour me. When Traitan cut-off his head, he himself was wounded by the wicked in the chest and shoulder-blades.

158.6 Mamta's son Dirghatama is now old and weak in the tenth period of his life. He is the pioneer of those who came from Antriksh with a desire to achieve their object.

Chapter 159

Dirghatama on Prithvi and Dyos

The singer is telling the secrets of the noble people of the society called the Devas. The parents eat nourishing food. They never indulge in malicious acts. Thus they produce very intelligent children. The Devas are good warriors and invent wondrous things. The Mayavis (the scientists) are measuring

the intelligence of a pair of brothers and sisters born of the same parents and in the same surroundings. The intelligent people are drawing new wires in Deva-lok and in the interior of the sea.

159.1 In Antriksh and Swarga, I praise the intelligence of the Devas in the Yagnas and admire them for establishing the Law and Order in Prithvi and Mahi. These sons of the Devas are extremely clever and create intelligent things.

159.2 In my opinion, the father's intellect free from malice and mother's inherent strength and nourishing food, create potent parents who give birth to many excellent children who live long.

159.3 These sons are skilful and possess wondrous abilities and are endowed with the strength of great warriors, because from the conception, the mothers set the foot of the son on the path of truth and Law, free from deception and treachery.

159.4 The Mayavis (people with super knowledge) are measuring the intelligence of a pair of brothers and sisters born of the same parents and living in the same surroundings. The brilliant and intelligent people are drawing new wires in Deva-lok and in the interior of the sea.

159.5 Whatever is accomplished today is due to the praiseworthy Savitar. We believe that it was Deva Savitar who set it all going (the function of the society). May Dyava and Prithvi, which are full of intelligent people, grant us hundred-fold wealth and treasure.

Chapter 160

Dirghatama praising Dyos and Prithvi

Rodasi is the home of intelligent Deva people. The great rivers flow through this region which is widely spacious and beautiful. The Devas have carefully measured the fertile land and fixed the boundary everywhere. The son of a Deva brings glory to his parents if he develops his knowledge in all fields especially in how to get healthy milk from a cow.

160.1 Dyava-Prithvi, the prosperous regions with varying seasons support intelligent people of noble birth. In its interior, the wise and skilful Devas, their wives and daughters all Law-abiding walk around in the bright sun.

160.2 Widely spacious with great inexhaustible rivers these regions (Dyava-Prithvi), take care of all like father and mother, and hold everything firm in a wonderfully beautiful form. Rodasi like a father has clothed them in goodly forms.

160.3 That son brings fame to his parents, who enhances his intelligence in all the fields (of knowledge), specially with super knowledge (or Maya) about the cow and the potency of the spotted bull, so that one always obtains healthy milk.

160.4 The most skilful work of the Devas is the development of Rodasi into the most bountiful region. They measured the fertile region with great precision and established the boundary (of Rodasi) in the landscape, which looked unending and undulating.

160.5 Those rulers with wide fame, who take care of us all the time with surprising vigour in this vast Dyava-

Prithvi with all its mountains, at present in ruins, are greatly praiseworthy to us.

Chapter 161

Dirghatama praising the Ribhus

Agni's messenger wanted the Ribhus (the crafts-men) to make a ladle four-in-one for serving Soma but the Ribhus refused to take the order as they had much to do. For this impertinence, they were punished. The singer admires the Ashvins who made the old man young again. He describes a power generating unit which propels the main body by means of water flowing towards the flame which turns it into steam. The steam turns the generator and the wasted steam is expelled. In this process the generator turns to bring the water again. When Ashvin's flying craft passes over Antriksh, the Maruts come to meet them from Deva-lok, Agni from Bhumi and Varuna comes sailing.

161.1 Why do all come to us, the best and even the youngest? Why is the messenger (of Agni) coming to us? Have we criticised the ladle? Have we said something to hurt the prestige of brother Agni of noble birth?

161.2 "Make four serving spoons into one, the Devas have commanded, and therefore I have come here. O Sudhanvan's Children[1] ! if this thing is done, you shall

participate in the Yagna feast with the Devas", (said the messenger).

161.3 They replied to the messenger of Agni: "A horse has to be made, then a car, then a cow and then two young girls. When we have crafted these things, Brother, then you come to us."

161.4 The (chief) Carpenter (who did not know what the Ribhus said to the messenger) asked the Ribhus to resume their work. " What happened? The messenger has not come back !" (the carpenter asked). When he (the carpenter) was told what had been said (by the Ribhus to the messenger) about making a ladle four-in-one, he could hardly swallow his food (i.e. became nervous for impertinent behaviour).

161.5 It was commanded : "Punish this carpenter and those who ridiculed the spoons for the Devas who use it when drinking Soma. Try other skilled crafts-men for making spoons for Soma. This girl can supply you with other names."

161.6 Indra has yoked his horses. Multi-genius Vrahaspati came in Ashvins' car. The well-skilled Ribhus[2], Vibhvas and Vajas went with the Devas to attend the Yagna -feast.

161.7 O Sudhanvan's sons! (Ashvins), with your wisdom you made the cow release the milk with the help of hide only (created a calf?). With your wisdom you made the old (Chyavan) young again. Equip your vehicle with the propelling power, and bring the Devas here in it.

161.8 O Sudhanvan's sons! (Ashvins) you were told, "Drink this water or you may drink the water perfumed with the roots of 'khas[3]'. If that is not acceptable, enjoy

1 The expression "Sudhanvan's children" has often been used for crafts-men even for Ashvins.

2 Ribhus are crafts-men specialising in different fields.

the intoxicating drink in the Soma-house."

161.9 One (of you then) said : " A lot of water". The other one said: " A lot of fire". Again the first one said : " Strike hard a lot of times." Explaining them the procedure, the ladles were forged.

161.10 One (ladle) with the broken water (steam) going downwards propels the main body, while the other one is made ready for filling which has been emptied by discarding the waste. Another fills it up. How does the generated (steam) bring back the generator?

161.11 O Ribhus! you showed us how to grow corn on the hills and for us you built a fine reservoir with bricks to control the water in the valley which cannot go unnoticed by the people. Stay at our house today. Do not travel further.

161.12 Assembling which (flying craft) you (Ashvins) circled round all the regions? How do your respectable parents live without (missing) you? Whoever stretched his arm, you gave him. Whoever spoke to you, you talked to him (i.e. you are so humble).

161.13 Wanting to sleep longer, Ribhus, you asked openly "who has awakened us?" "The dog and the goat are the awakener", said one. Living together (in a small place) today, shows what happens (i.e. difficulties).

161.14 O Sons of Might! with the desire to see you, the Maruts come from Deva-lok, Agni from Bhumi, and Varuna comes sailing on the water of the rivers, when your air-ship is seen passing through Antriksh.

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3 Khas is a kind of grass, the roots of which are used to make the water perfumed.

Chapter 162

Dirghatama on Horse-barbecue

Elaborate arrangements and procedure for the Horse-barbecue feast known as Ashva-medha-yagna have been described. The old battle horse is washed and decorated and then taken to the place where the feast is arranged with pomp and show. The head of the horse and the bone marrow are the favourite dishes of the Devas.

162.1 Do not disrespect us Mitra, Varuna, Aryaman, Ayu, Indra, Ribhuksha and Maruts, because we narrate the (chivalric) deeds of the Devas in respect of the battle-horse.

162.2 When this highly priced (horse) is washed, covered with a mantle and led with the reins in his mouth, and a goat making all sorts of sounds in front, it is on its (last) journey as decided by Indra and Pushan.

162.3 Pushan's share, the goat, leads the war-horse. Tvastri receives the fame for chopping off the head (of the horse), the most favourite part of Devas.

162.4 The proper procedure for the dinner of the Devas is: that first, three men accompanying the horse lead it here (the place decorated for barbecue) and after the first share of Pushan's goat (meat) is served, the start of Yagna (feast) for the Devas is announced.

162.5 The caller[1], the host, the water-bearer, the man who makes the fire, the announcer[2], all come together in

1 One who goes around inviting the respectable people and the Devas to attend the Yagna (the barbecue).

2 He announces when the soup or the main dish is ready to be served.

an orderly way and prepare the delicious and nourishing food.

162.6 The hewers of the (wooden-) post and those who carry it and those who carve the knob to deck the horse and those who slaughter and cook and arrange nicely, - the efforts of all those give pleasure to us.

162.7 Without going there, but knowing that the horse with a shining back, which the Devas were longing for, is here and is tied to the spoke of the wheel of the Devas' car, delights the wise singers.

162.8 When the war-horse is given as donation (for barbecue), the rope round its head, the caretaker of the horse and the fodder - all are handed over to the Devas.

162.9 The raw-flesh of the horse, which the fly has eaten or that which is sticking to the handle of the axe or which is in the hands and nails of the butcher and that which has been stored for the Devas, it is all yours (O horse!).

162.10 When slaughtered, the thrown-away stomach and the uncooked raw meat, smell bad. Hope the butcher cleans it nicely and cooks the marrow in a praiseworthy way.

162.11 When the body is placed upon the fire and is being roasted in fire, the juice (the bone-marrow) trickles down. Do not let this fall to the ground or on the grass. This is the most favourite dish of the Devas.

162.12 Those who keep watch on the horse, when it is being roasted, those who inform when it starts smelling good to remove it, and those who sit around there hoping to get some meat, - the efforts of all those make us happy.

162.13 The test-fork for checking the roasted meat, the pans from which the soup (marrow) is poured into the vessels, the Charu[3]-pitchers for storing it to keep it

3 The pitcher which holds the energy drink is called a Charu-pitcher.

warm, the hooks and the carving boards - all these attend the horse.

162.14 The starting place, his place of rest and rolling, the ropes with which the horse's feet were fastened, the water that he drank, the grass that he chewed, all that which concerns the horse, is now a subject for discussion among the Devas.

162.15 O Horse! let not the smell of smoke make you crackle, nor let there be spill while pouring out from the shining pans. The Devas enjoy that horse (meat) with shouts of "Vashat", when the meat is delicious and approved.

162.16 The robe they spread upon the horse to clothe him, the golden decorations on the garment, the rope for binding the legs together, and the fetters for the feet of the horse, all these are taken care of by the Devas.

162.17 For the distress caused to you while riding by those who with great force hit you with cane or whip (O Horse!) I sympathise with you and console you with my song when with the ladle I serve the food in the feast.

162.18 O You, the friend of the Devas, let your axe fall flawless on the thirty-four ribs of the war-horse. Disjoint limb by limb marking each part of the body and announce them aloud.

162.19 For every slaughtered horse, there is one butcher and two who carry the meat (for serving). That is the custom. As I receive the limbs one after another, I throw the pieces of meat in the fire (for roasting).

162.20 (O Horse!) Let not yourself suffer pain on arrival. Let not the hatchet linger on your body-parts. Let not the eager unskilled butcher miss the joints and pierce the knife incorrectly.

162.21 No, here you do not die nor are you injured. You are consumed by the Devas through easy path. For your company, there are two of the Maruts' horses and at

present they are making awful noise tied to the pole (waiting to be slaughtered).

162.22 May this horse-barbecue (pleasing Devas) bring us good cows, swift horses, and manly-health to our sons and all sustaining wealth (as reward). May the rulers of Aditi not punish us and may we also get a share of the horse meat.

Chapter 163

Dirghatama on Horse-barbecue

With the help of this horse once with its head clad in gold and legs covered with iron shields, Indra had occupied the land of the Devas. Now he has come here to eat the meat of the same horse.

163.1 When did you for the first time neigh, proceeding from the sea or upper waters. With the limbs of wild animals and eagle pinions O Horse! your birth is high and must be praised.

163.2 This horse donated by Yama (Agni) was once yoked in the car of Trita, on which Indra had mounted and whose bridle was grasped by the Gandharvas. It is now slaughtered and disjointed for the (pleasure of the) rich.

163.3 O Horse! you belonged (successively) to Yama, to Aditya and to Trita. It is said that these three ties of

yours to Deva-lok are now severed because of the secret promise made, during a Soma-bout.

163.4 They say you have three ties in Deva-lok, three in the river-region and three in the lake-region. O Horse! to me the cover (mantle) of Varuna on you, tells where your noble birth was.

163.5 O War-horse! these are your hoofs removed by the donor after the slaughter. Here I see the auspicious reins which are kept safely by the guards as the custom demands.

163.6 I understood in my mind what had happened to you, when I saw the birds flying down to Deva-lok through dust-free easy path to the head lying wide open.

163.7 Here I have seen you in your matchless form when you set out for battle, vigorously desirous of conquering. When the men are taking you away for their dinner, even then you are swallowing plants as if starving.

163.8 O Horse! the car, the men, the cows, the patron, beautiful girls, the troops, all have gone behind you and given you company. The Devas take after the pattern of your vigour. (i.e. A Deva strives for the vigour of a horse)

163.9 With your head clad in gold and legs clad in iron and with your swiftness like that of thought, Indra has subjugated the Devas. Yet, he has come to eat the meat of this horse which he (Indra) earlier rode.

163.10 Impatient for eating, the guests from Deva-lok are going in rows like swans to get the lean meat from the middle, and the interior meat from the front part, the same way as once the (Indra's men on horse back) coursers entered Deva-lok to occupy.

163.11 O Horse! your body is formed (aerodynamic) as if for flight and your spirit is swift in motion like the wind. The upper part of your head is strong and specially

suited for running through the forests.

163.12 The strong horse has come for slaughter, with thoughts directed to please the Devas. The goat is his kin and is led before him. The wise ones and the singers walk behind.

163.13 Come (O horse!) to the noblest place for horses and follow the path which has been followed by your father and mother. You are most welcome to the Devas today. Command them to give generous gifts to singers.

Chapter 164

Dirghatama on Miscellaneous topics

N.B. This chapter consists of verses like riddles. Because of the missing context it is not easy to translate.The sub-headings in this chapter are not from the original text of the Rigveda.

On Planets:

164.1 The middle brother of the old Splendid Herald has eaten up all his resources. The third one is very well-off. Here I behold the Master of All with seven sons.

164.2 All seven with seven different names, each riding one-wheeled car driven by the same driving force, revolve round three[1] centres, unchanged and unobstructed. It is on these that all the worlds of being exist.

164.3 Seated on the car, with his driving force He carries the seven around, who (in turn) are greeted by seven sisters, moving beside these seven ones.

On Evolution theory of Vishnu:

164.4 Who has seen the first born with bones from the boneless, breathing and with blood and other characteristics of life. To inquire this, where and which learned man shall one approach!

164.5 Ignorant, not being able to grasp in my mind, I ask the wise ones like a little child to explain in detail those discovered seven[2] steps of the seven descendants possessing the bodies.

Six Regions of Atmosphere:

164.6 Unable to grasp I ask the learned on this topic like one who is curious to know. How come that the six[3] regions of the atmosphere are balanced in this eternal form and do not mix-up into one.

Miscellaneous

164.7 My dear fellows! tell me this, one who knows it – " The discovered stages (of evolution) by the Splendid One (Vishnu) of the flying birds."

"And that the secretion of the milk of the cows is in the head ? Its body only covers the flow to be sucked near the legs?"

Birth of Earth:

164.8 The Mother (Earth) broke off from the Father (Sun) following the Law of Nature. How did this thought first hit his mind ? "She (the earth) was full of terrible liquids in the interior", this explanation was very much appreciated.

Birth of Moon:

164.9 Joined to the Mother, situated on the axle on the South-side (?), deep inside and prone to detachment, it was expelled, which in different forms looks favourably like a calf to the cow at a distance of three Yojan[4].

Celestial Bodies:

164.10 One consisting of three Fathers (Suns) and three Mothers (planets) exists higher up (in the sky). Truly speaking, they are pondering over this one in Deva-lok, un-exhausted without anybody knowing much about it - the discussion going on is unintelligible to common people.

164.11 The wheel with Twelve Spokes (twelve months?) never decaying rolls round the Sun following the Law, and after intercourse with heat yields seven hundred and twenty sons (days and nights).

164.12 In Deva-lok, it is said that twelve forms (months) of the Father (Sun) is due to far away motion of the earth and is made up of five stages (= 5 seasons ?) and is separate from its near motion - seven revolutions on its axle (= a week ?) with six spokes (day divided into six parts "*Pahar*" ?), which has been agreed upon.

164.13 The ever-revolving wheel, with five spokes, carrying all the lands on it and revolving on its own axle heavily laden from the beginning, neither gets hot nor does it sever the nave (the bondage to the Sun).

164.14 The wheel revolves; the motion never decays . Selected ten draw it, tied to the far-stretched pole. The Sun's eye penetrates through the atmosphere, which covers all the lands existing on it (the earth).

Polar star:

164.15 The seventh co-born is known as single-born. The six move in pairs according to the Devas. Their arranged order shining in altered positions fixes the place of the immovable (star).

Social Problems:

164.16 "The wives of those men are faithful", I have been told. The wise can see this but the blind can't. The learned son surely notices and understands who the father's father is.

164.17 This inferior one (a woman) from a far away place, going on foot, expecting a child has been expelled from her home. To whom shall she turn (for help)? Where shall she go when she comes back? Where shall she give birth to the child? Surely not amidst these, the herd of cattle.

164.18 One who knows the unknown father, shall he not speak out his mind to the Deva (the authority) like a wise man, and tell where the conception has come from.

Astronomy:

164.19 What is coming hither-wards, people call it receding and what is receding, people say it is coming this way. Like Indra circling round Soma-houses, the atmosphere is carried (with the earth) without being tied to the axle.

164.20 Two birds (or celestial bodies) closely knit by bonds of friendship are born on the same tree. Of the two one eats the sweet fruits of the Pippal tree and the other without it, looks at it from all sides.

164.21 The source, from where these flying bodies (planets) get their shine, acquiring continuously their share of the imperishable (light), is the guardian of all the worlds. May he enter into the understanding of my simple mind.

164.22 The tree, on which the sweet-eating Birds live and produce offspring, is called the delicious Pippal.

Further that which supports (the life), nobody yet knows that it never decays!

Meters for verse composition:

164.23 Those who divided verses, for singing the worldly matters, into three-classes based on their meters viz. Gayatri (verse) based on Gayatri meter, Trestubha, with a meter made up of three stanzas and Jagati based on Jagati-meter, they have become immortal for establishing this knowledge.

164.24 Gayatri provides the measure in the praise-song, Saam also with praise-song, while triplet is used with Tristup. With triplet, Vaak can be composed as two or four footed measured by letters. Thus seven meters are formed.

164.25 In Sindhu, they use Jagati-meter : in Deva-lok, Rathantar before sun-rise and Gayatri after sun-rise. Gayatri in all its three forms is said to be the most powerful for singing praise.

His Cow:

164.26 I praise my cow, with its udder full of milk, and I milk as a skilled milker. Having invited Savitar to come to us from the scorching heat of the sun, I will show my skill in preparing the best of Soma with this milk.

164.27 She, the lady of all our treasures, is coming this way yearning in spirit for her calf and lowing. I extract the milk for passing-by horse-riders. It is not proper to slaughter this animal. She greatly enhances our prosperity.

164.28 The cow constantly keeps the calf in sight, lows and licks the forehead and helps the tip of his mouth to the udder - remains at precise position while the lowing calf suckles the milk.

164.29 When he (the calf) lows, the cow moving around nearby measures the decaying of the lowing-sound in her mind - how long it lasted. Just like the people do it for lightning - to measure how long from present time it takes to reach the cover.

On Brahm (the building element of the Universe):

164.30 It keeps (objects) motionless in sleeping state. To the living it keeps in fast motion. When inside stones, it keeps it immovable. It drives the life of beings. It is indestructible by sharp knife. It is with the mortals from the very birth.

Sun:

164.31 I see the Leader (the driving force: Sun). He never stumbles when approaching through his pathways and departing. He travels continually within the worlds clothed with gathered and diffusive splendour.

Brahm:

164.32 One who has been created by it, he cannot understand it. One who can visualise has to be separate from it. It envelopes from all sides in the interior of the mother's womb; it is the source of all life, and it introduces the mobility.

On Deva-lok:

164.33 Dyos is like my father, the source of sustaining life. Here live my relations. The vast Prithvi (Indo-Ganges planes) is my mother. Higher up, the two great receptacles form the womb (of my Mother), where the Father (the Himalayas) laid the seed to give birth to the daughter (the River-region).

Some Querries!

164.34 I ask you of the extreme limit of the vast flat lands? "Where is the life-supporting source of all the worlds?" I ask you. I ask you of the power in the seeding-liquid of the driving unit. I ask you, about the place where they keep the knowledge (Vedas) extremely well preserved.

"Note : *The one below (164.35) seems to have been inserted in the Rigveda by ignorant priests.*"

164.35 The altar is the earth's extreme limit. This yagna is the world's center. This Soma is the powerful semen of the horse. Brahma is the extreme sky where the speech abides.

Evolution of Human Beings

164.36 Seven seeds of life on Earth are born or germinated according to the Laws explained and established by Vishnu. They excite the most intelligent mind; they exist all over and encompass us.

164.37 What thing I truly am, I do not know clearly. I walk around with this hidden thought fettered in my mind. When I understand how the first-born appeared according to the Law (of Evolution), then I shall be able to partake in the discussion.

In the state of Dissolution of the Universe:

164.38 It (Purush) moves to and fro. The immortal (Prakriti) when held with inherent force yields the mortal forms. Those two eternals (Purush and Prakriti) move in all directions and are everywhere (in the Universe) - one can visualise it, the other can't (in one's mind's eye).

Miscellaneous

164.39 The praise-songs of all the Devas are in letters and exist well-preserved. All those who have assembled here and do not know what happens to a praise-song, should know it.

164.40 May you (the cow) be fortunate with goodly pasture and hence may we become prosperous. May you eat grass, drink pure water and wander. You do not deserve to be slaughtered.

164.41 With bright colour mixed with water, one-footed, two-footed,four-footed, eight-footed and nine-footed (verses) are carved out. The brown-coloured thousands of letters are very well-preserved.

164.42 [This verse should follow verse 164.52]

From these, the seas (or lakes) are filled, which support the life all around in the four regions. From that flows in, the imperishable, which is the source of life to all.

164.43 I saw the cow-dung smoke nearby and behind this in the neighbourhood (I saw) the Prishni-oxen (of Aryans) below, looked after by mighty men who used to make the Laws in earlier days.

164.44 I see three long-haired women. One is seen sowing the seasonal crop for the year. One of them has a strong person for help and is going around talking with somebody and of the other I can't see the face.

164.45 The Vak (song) consists of four parts. These are known to the learned who are intelligent. Three of which remain hidden and are not evident. People talk only about one of the four parts (of Vak).

164.46 Indra, Mitra, Varuna and Agni are known as hawks of Deva-lok. The good-natured wise-men call one of them – Agni - by names like Yama (the charioteer) and Matrishvan (the patriot).

164.47 The celestial birds (the clouds), hiding water in their garments, stealthily following the dark path, fly to Deva-lok rolling as they proceed from the place of origin. On arrival they moisten Prithvi (the great plains) with the life-giving liquid following the Law of Nature.

On Earth's elliptical orbit:

164.48 Twelve are the fellies and the wheel is single. Three are the centres. This is what one has observed? Therein are set together three hundred and sixty spokes and it is always in motion.

On Sarswati (the art of speaking personified):

164.49 Your ever-feeding breast, the spring of pleasure, nourishes all. It provides all that one needs, it is store of wealth, treasure of knowledge and it donates

generously. O Sarswati ! turn your breast this way for me to suckle.

On Yagna-procedure:

164.50 Some (singers) are trying to formulate the procedure of the Yagna for the Devas, the rules of which already exist. They are respectable singers (who know the procedure) from Antriksh, where the learned Devas have been living from very early days.

On rain:

164.51 Due to the heat, the water-vapour goes up and then comes down and thus the clouds give life to Bhumi-lok and Deva-lok.

164.52 O enormous beautiful celestial bird (Sun)! bring forth the water-laden cloud and satisfy the thirst of the plants with the rain from the clouds. I, Sarsvan appeal to you for this help.

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1. Three centres causing the elliptic orbit of the planet.
2. The Seven Steps are: Fish, Tortoise, Boar, Narsingh (animal walking like a human being), Dwarf, Parasuram (the hunting man) and Ram (fully developed human being)
3. The atmosphere was divided into three main regions: 1.Uparam 2. Uttamam and 3.Paramam. Each was then sub-divided into the Lower and the Upper. (cf. Troposphere, Stratosphere and Ionosphere)
4. Yojan was the measure of distance. 1 Yojan = 4 Koshas = 9 miles. One Deva mile = 9 earthly Yogans. One Deva Yojan = 81 miles. One celestial Yojan = 1000 Deva Yojans. Thus the distance between the earth and moon = three celestial Yojans = 3 * 1000 * 81 = 240 000 miles.

Chapter 165

Agastya in praise of the Maruts and Indra

Maruts are brave and handsome and wear beautiful uniform. They become violent and create trouble when drunk

165.1 Oh! with what handsome appearance have the Maruts been collectively bestowed? Of nearly the same age, they live together and mix only with one another. Which land have they come from? With what intention? Are they (the singers) singing about their strength and chivalry just for the greed of wealth?

165.2 Whose songs have these youths admired most? Which feast are the Maruts going to attend? With what intention are they setting out to Antriksh, sweeping like eagles?

165.3 O Mighty One, the Lord of Heroes, Indra! from where are you coming all alone? Why are you questioning people so angrily? O Rider! when you come to us, talk nicely with us.

165.4 The theme of most of the praise songs is bravery and Soma. My songs describe your killing (the enemies) with Vajra. These songs are waiting to be appreciated by you. May your horses carry you to us.

165.5 When Indra comes to our (Soma-) house, we get together in a friendly way and together with the bright children of our area, we perform a big Yagna.

165.6 O Maruts! from where did you get that ferocity to kill the Ahi (Vritrasur), the enemy of all? You left me behind all alone - me the excited, mighty one, full of anger. I was kept away from every foeman's weapon.

165.7 O Indra! allying with us, you, the mighty one, brave and courageous, have accomplished much. By keeping the Maruts under your command, you may accomplish still more.

165.8 During the assault on Vritra by Indra, the Maruts had become angry and violent. Seeing this, the haughty Vajra-holder commanded them to release the sparkling water (by breaking the dam).

165.9 O Maghvan! among the Devas, there is none better than you. Nor is likely to exist among living beings. None is born (like you), or has been among the dead. What you must do, do it fast and properly.

165.10 I wish I had plenty of strength, which would make me bold against the violent Maruts everywhere. O Indra, their Master, take them away.

165.11 This song of mine, which has been heard by people and is going around, may not be enjoyable to the Maruts. It is for the jolly and mighty Indra. It has been modified slightly by my friends, for the sake of friendship.

165.12 O fair-skinned Maruts! splendid and of faultless fame, come quickly to me, wearing the eye-catching garments and make me happy (with your presence).

165.13 Who has sung your glory here, O Maruts? Come back to friends whose songs are the best, understandable and pleasing to mind. Do not be trouble-makers at my place.

165.14 The real singers do not sing praise songs for gifts. O Maruts ! come and visit the reputable and intelligent singers of our circle. Go to the wise ones and be praised by the old praise songs.

165.15 This praise-song for you, Maruts, has been sung by Maana's son, Mandarya. Come and listen, and grant us food in abundance.

Chapter 166

Agastya in praise of the Maruts

The Marut soldiers have freed Aditi and established the rule of Indra over a wide territory. Sport makes them lively and keeps them together. They always carry Soma with them. They have great respect for their commander. The commander wears gold chains on his chest and is armed with shining weapons, the blades of which spread out like the wings of a bird. People shiver when the Maruts march past armed with spears. The farmers tremble in fear when they (Maruts) start plucking their plants in the fields. The singer begs them to be kind to him as he repairs their uniforms and leather bags damaged in battles.

166.1 We shall tell you about the (secret of the) ferocious strength of the great, Mighty One (Indra), under whose banner his power spread fast like fire. It is all due to the brave Maruts, who are courageous and strong.

166.2 They go to fetch Soma regularly like a son, and are playful. Sport makes them lively and keeps them together. These inherently powerful bow to the commands of the Rudra (commander) and never show disrespect. They offer him drinks and food.

166.3 O Immortal Ones! when you come in close contact with someone, the wealth comes to him, and for his nourishment, you give him food. O Maruts, provide us regularly with pleasure-giving milk, more than to anybody else elsewhere.

166.4 You have run over these regions with your power unchallenged, advancing fast on your own. All wealthy

people in all regions, shiver seeing your eager march-past armed with spears.

166.5 When you roar in anger, the mountains of Deva-lok, and the people on the back side of those hills, tremble in fear. All farmers shiver, when you pass through in your cars and start plucking their plants.

166.6 May you angry Maruts and your troops be favourable and helpful to us good people, for we help you by repairing your torn glittering uniforms, or leaking leather bags, caused by your knife sticking into them.

166.7 Those who pay always, and those who pay durable gifts, and even those misers who never pay, respect the singer, when they listen to the praise-songs while drinking the wine. They learn then about the earlier chivalric deeds of the great Mighty (Indra).

166.8 In hundreds of fortifications, by clearing off the danger, you protected him (Indra) from fatal injuries. O Maruts! you protected his life. To him, you mighty and courageous ones, had vowed to make the race stronger when you started on your mission.

166.9 O Maruts! you have everything in your car which benefits people. Unrivalled courage is placed in it. On your relaxed shoulders you wear badges. The axles of all the cars rotate the wheels at the same time.

166.10 Your commander is holding in his arms many good things - beautiful and shining gold chains on the chest and on the shoulders, and glorious metallic weapons with sharp shining blades spread out like wings of a bird.

166.11 Excessively mighty, you approach everywhere very fast, shining like stars from a distance. Always glad and sweet-speaking, always ready (for battle) even when resting at home, keeping close contact with Indra, you, Maruts, are cheerfully greeted everywhere.

166.12 O Maruts! your good birth has been of great importance and your contribution to Aditi is everlasting. Even Indra gives up cruelty with that person whom you favour.

166.13 In olden days, you treated us like your own brothers. This is widely known and is going to be talked about for a long, long time. With the desire of getting a favour, I will sing about your marvellous skill in battles, through this praise-song.

166.14 O Maruts! I will sing in the Yagnas, about your loud battle-cry and great courage, which you displayed in setting up fortifications in Jan-lok, and (in reward) I hope to receive from you all that I desire.

166.15 O Maruts! this praise-song, the powerful battle song, has been enlarged and completed further with facts by Mandarya, the son of Maana. Please give us food in abundance, which shall give us vigour and energy.

Chapter 167

Agastya in praise of Indra and the Maruts

When the Maruts mix with the people, they disguise themselves by hiding their arms in their clothes and they reveal themselves only when they strike someone. They are eager to develop friendship with the Devas. Indra treats favourably even the Asuras, from whom he has freed Rodasi. Indra rules like Suryadeva (the deposed king of the Devas). The administrators do not harm people any more. People keep their women away from the Maruts, when they go for a drink. When the Maruts make trouble and destroy things, Varuna, Mitra and Aryamen try to make-up for their ill-deeds.

167.1 O Indra! provide us with your protection in hundreds of different ways and O Horse-Owner! make all sorts of food available to us and give us wealth in different forms, so that we can lead a happy life and acquire things we desire.

167.2 O Maruts! provide us with protection especially to us, the elderly. Bring the singers from the vast Deva-lok together (for effective protection). After that bring the best of the spoil of the war for us from far off shores of the sea.

167.3 Alert and hiding weapons in their well-fitted and smooth glittering clothes, they move around among the people like young, high-society women and reveal themselves only when they strike some one.

167.4 The clean-looking, fast moving Maruts mix with common young women. They do not suppress Rodasi dreadfully now. They prefer to develop friendship with the Devas.

167.5 He (Indra) treats favourably even the Asurs from whom he has freed Rodasi. Honoured by the people, he rules like Suryadeva. Those in power, while passing through in their cars do not attack or harm people any longer.

167.6 On knowing that a feast has been arranged in honour of the Maruts and praise-songs are being sung and Soma served, the young men ask their girls whom they love to stay at home.

167.7 I tell you first what is worth telling and is true about the reputation of the Maruts. It is true that they boast of their virility. Even stable-minded women from good families fall for them.

167.8 Mitra and Varuna guard against the ill-fame (of the Maruts) and Aryans make-up for their contemptible behaviour, when Maruts cause a lot of destruction by pulling down even the firmly-fixed and unshakeable objects.

167.9 Neither in my proximity nor in far off places has anybody ever reached the extent of your might. Your courageous might encompasses the enemies like the rising flood.

167.10 May we this day be the dearest friends of Indra. We hope to praise him in the battle tomorrow. We have a lot of facts untold from earlier days and that will surely please the most skilled one (Indra) among human beings.

167.11 O Maruts! this praise-song, the powerful battle song, has been enlarged upon and completed further with the known facts (about your bravery) by Mandarya, the son of Maana. Please grant us food in abundance, which shall give us vigour and energy.

Chapter 168

Agastya in praise of the Maruts

The Maruts grow their own food - the food which keeps them healthy. They use irrigation. They wear leather garments and bracelets on arms. Nobody can stop the Maruts, the monsters of Prishni (the country of their origin) from entering a territory. Even when wealthy people pay them wealth in the form of tax, they use force to embarrass them. The wealthy are treated as badly as under the reign of the Asur kings.

168.1 In every Yagna-feast, your playful behaviour is the same, which the Devas talk about. When you come this way, for the benefit of the people, throw a security-net all around us.

168.2 For their livelihood and for keeping themselves strong and mighty, they grow the food themselves in the fields near their dwellings. Moving to and fro together in hundreds like water-waves, they irrigate (fields) in a praiseworthy way.

168.3 They won't sit because they are restless for the drink squeezed out of the nourishing shoots of Soma-plant. On their shoulders, they carry something like a stick. They wear bracelets on the hands and wear garments made of leather.

168.4 These invincible-beings come down from Deva-lok, driving themselves without any difficulty, moving fast, prodding (the horses) with whips. These fast moving Maruts, with no dust on their bodies, never feeling exhausted, and waving their swords are ready all the time even for launching an attack.

168.5 What is that in you that the waving of swords with the speed of lightning shakes you no more than the tongue moves the jaw (when it hits the jaw)? The arrows impelled even with excessive force and shot from the bow never reach you. You are indestructible like Brahm (the building unit of the Universe).

168.6 Where can one say for sure: " Here is the boundary of the region of Maha ". Who can stop the Maruts going across it, when they are ordered to move in, agitated and armed with the Vajra, and bubbling with energy?

168.7 Acquisition by force, embarrassing wealthy people by use of force, even when the well-off and people with ample wealth are ready to pay you tax to please you, is causing wide spread discontent among the people, similar as during the reign of the previous Asur-king.

168.8 The frightening sound of the march of the Maruts on Prithvi, brings to halt all moving vehicles in the region

of Sindhu. Their talking causes shiver like that of the roaring clouds and their laughter strikes one like a lightning.

168.9 The barren Prishni (the land of the Maruts) has produced the army of monsters, the Maruts, all equally strong like iron, for great battles. After that (winning the battles) they start looking around on their own, with the desire of seizing whatever they like.

168.10 O Maruts! this praise-song, the powerful battle song has been enlarged upon and completed further with the knowledge about your deeds by Mandarya, the son of Maana. Please grant us food in abundance, which shall give us vigour and energy.

Chapter 169

Agastya praising Indra

People are terror-stricken, when they hear the rattling of the wheels of the battle-cars of the Maruts, the soldiers of Indra. Even Agnideva keeps away from them. They kill all those who despise them.

169.1 The Maha-lok is great, Indra because you are great. O Commander of the Maruts! do not take away protection given to us. Consider the Rishi-family with a favourable mind - they are the ones who like you.

169.2 O Indra! different groups of people, which had got divided (under the Asur-rule), have been united by you, some (by freeing them) by battles with the help

of the Maruts and others by pleasing them by giving out wealth from the spoil of the war.

169.3 That sword of yours sat firm for us, O Indra. It reminds me so very well of the terror of the Maruts. Even Agnideva, afraid of their missiles, prefers to stay away in the Dvip[1] (the region between the two great rivers).

169.4 O Indra! donate wealth in the form of salary, as a favour, that may help us to get nourishment and vigour. The praise-singers of yours will then feel as satisfied as the stomach of Vayudeva after drinking Soma with his dinner.

169.5 The way you donate wealth Indra, should serve as an example to one who wants to do the things the right way. Those Maruts who have earlier been entirely busy clearing the ways for the Devas, may now come to us and enjoy themselves.

169.6 O Bountiful Indra, the greatest man on Prithvi, come this way to my house. Here is the end of the lower region of Prithvi. No Aryan lives on this road.

169.7 Those valiant, awe-inspiring Maruts are coming this way. The rattling sound can be heard. Those doomed to die are those who are hostile to their friends and those who are guilty. They are not worth letting go free or fit for being provided with the protection.

169.8 You Indra together with the Maruts, have given out riches and the best of cows to the praise-singers for their songs and to the Devas. Please give to Maanas a lot of food and nourishing things in appreciation of their knowledge.

1 The word '*dvip*' means between two rivers. The region between the rivers Ganga and Jamuna was known as Jambo-dvip.

Chapter 170

Agastya in praise of Indra and the Maruts

Agastya complains that people do not keep their word any longer. Even a written pledge is not considered valid any more.

170.1 "Not today, not tomorrow", who knows what mysterious thought is in the mind of this person. Even a written-down pledge on the sheet is declared invalid.

170.2 O Indra! why do your brothers the Maruts kill us? Tell them to treat us favourably. Do not take us as prisoners in the battles.

170.3 O Brother! Agastya is your friend. Why do you despise us? In truth we know what you are thinking. You are not thinking of giving (wealth) to us.

170.4 Prepare the fire-place quickly and light the fire. Right in front there, we shall put up the tent to arrange the Yagna so that the immortals (Indra and the Maruts) could see it.

170.5 You are the Lord, richest of the rich, best of all friends and you are the supporter. Tell the Maruts to come regularly for dinner to us.

Chapter 171

Agastya praising the Maruts

The singer Agastya begs the Maruts to be kind to him and that they should persuade their commander, Indra, the ferocious to treat him kindly and grant him plenty of wealth and cattle. Indra should not hate the Deva soldiers instead he should supply them with food.

171.1 I come with this song, to greet you and to beg your favour. This is the song that surely shall make you happy, Maruts! Say, that you do not carry ill-feelings against us and unyoke your horses.

171.2 O Maruts! we greet you with this praise-song. The Devas from all over, have agreed to come to me. You will be very much delighted to be greeted (by all).

171.3 O Maruts! be praised by us and make us happy. May the praised Maghvan (Indra) make us extremely happy. O Maruts, desirous of conquering, may all our days to come be joyful with a lot of wealth.

171.4 O Maruts! I fled in terror from this mighty Indra, and my body was trembling with fear. There will be food every night for you, placed aside on the shelf. Be kind to us.

171.5 May he, the mighty one (Indra) from whom we, Maanas are expecting to get the desired oxen (or cows) and nutritious food, hear about us from the Maruts. He is the fiercest of the fierce and a steady donor.

171.6 O Indra! protect the mighty heroes (of the Devas) with the help of the Maruts, wisely and without hatred

and supply them with food. May we receive a lot of nourishing food as well.

Chapter 172

Agastya praising the Maruts

172.1 O Maruts ! having the lustre of snakes, may your arrival here be pleasant and O Bounteous Ones, may your protection to us be wonderful.

172.2 O Bounteous Maruts! keep away from us your incendiary weapons and the boulders you shoot.

172.3 The earlier landowners (Vishah) are lying dead all over, thrown away like scattered grass-stalks. O Bounteous Ones! improve our quality of life.

Chapter 173

Agastya praising Indra

The singer suggests to Indra to visit him with a milch-cow, for such is the custom in Swarg-lok. Indra invites all to have

a drink with him, even the serving girls and passers-by. Indra the warrior from the west occupied Bhu-lok and Swarg-lok with great ease.

173.1 We greet you, by singing a song with an enriched composition, bursting out like a bird (in song). As is the practice in Swarg-lok, come to our house with a milch-cow and be seated on the couch in the assembly of the Devas without violence.

173.2 The best praise-singers pay homage to those who pay well. They exert themselves harder (in search of new facts for composition) than what a starving wild animal does in search of prey. The Hotri (or caller) is always welcome to enjoy the drink, for he brings people and respected couples here.

173.3 The value of the caller (or Hotri) going around from house to house is measured by the extent of the period during which the belly (of the family members of a singer) remains full in the coming Autumn and the number of neighing horses and lowing cows he brings to us and also how much he spreads the word (about us), acting as the messenger in the interior of Rodasi.

173.4 Make Indra, the man of destructive might, happy, by offering him the most delicious oozing drink, the favourite of the Devas. He drives a vehicle which rolls as lightly as that of the Nasatyas (the Ashvins).

173.5 Praise Indra, who is really mighty, brave and a killer. He is sitting in the car, a warrior from the west, and very generous. Even when he is surrounded (in the battle) by the dark-skinned ones (Asur soldiers on all sides), he strikes them down.

173.6 None in the womb of Rodasi has the power to encounter these soldiers (the Maruts). Indra occupied Bhu-lok as easily as one puts on a garment to cover

the body and he plucked at Swarg-lok like a tuft of hair.

173.7 The tales of your chivalry that when engaged in the battles with you, the best of warriors gasp for breath, make you happy when you are under intoxication. Even the Soma-brewers laugh when they hear that.

173.8 When you come for a Soma-drink, everybody is quiet like the water in the lake. When you start enjoying Soma, all the ladies enjoy with you. When you hear the sound of some one passing by, you invite the passers-by and even the serving girls to enjoy the drink with you.

173.9 Behave like a good friend. Praise alone does not buy you protection. Indra stays with us not because we hasten to bring the singers.

173.10 Do not let the envious people praise you. O Vajra-shooter Indra, be friendly with us. We hope that the very well-behaved middlemen in assemblies do not prejudice the Lord against us.

173.11 Some day I will be successful in arranging a Yagna for Indra. With the intention of greeting, I shall wait for the thirsty great man on the bank of the river and prepare food for him, although the house is not sufficiently spacious.

173.12 O Indra! do not battle against the Devas. They are on your side and they are not so strong. Even Maha-lok needs your support. I bow and praise the Maruts and invite them to the dinner of barley.

173.13 O Indra! this praise-song is for you. O Horse-driven One! get to know this road to come to us. To the man of knowledge (me), give plenty of nutritious food and a lot of things for his comforts in life.

Chapter 174

Agastya praising Indra

Indra had levelled seven prosperous cities to the ground - the cities which were under the rule of the Asur king Vritra. He released the dammed water into the rivers which brought prosperity to Turvash and Yadu who had their territories on the bank of the rivers. Indra rushed to the help of Agnideva who was surrounded by invaders in his own home. Indra has destroyed the country fully and completely. He tore-off the wheel of Deva-king Suryadeva on the battlefield and then embraced him without fear. Indra takes the land by force from those, who refuse to give to Aryan settlers willingly.

174.1 O Indra! you are the king of all Devas. O Asur [1]! protect the people and look after them. O Maghvan! you are the Lord of valour and our conqueror. You are friendly and faithful to the settlers.

174.2 O Indra! you punished the landowners, who used insulting language against you, when you levelled seven prosperous cities under the rule of Asur (Vritra) to the ground, and released the dammed water - the streams of clean water. You tied up Vritra to be butchered by Purukutsa.

174.3 O Indra! while moving around as the protector of heroes (soldiers) in Deva-lok, you heard the call for help, and you rushed to defend the voracious Agnideva who was overpowered like a lion in the cage in his own home in the region between the rivers.

174.4 Laughing and smiling, you destroyed the country completely and the powerful sound of the wheels of your battle-tanks spread terror far and wide. You

caused the water streams to flow down not long after you mounted on your horse for the battle armed with sharp weapons.

174.5 O Indra! bring Kutsa here. You will enjoy listening to him how the dark-red horses (of yours) moving fast in front of Suryadeva tore-off the wheel of his car. The envious Vajra-bearer (Indra) then fearlessly embraced him.

174.6 O Indra! the lord of bays, you kill the enemies of your friends and you seize increasingly more and more land from those who refuse to give away to the scattered Aryan-families carrying their children, and who have been brought here by you.

174.7 The wise say, "Indra you have given inspiration to compose songs. You have covered the ground with the injured *Dasyus* lying all over and thirdly O Maghvan! wonderful conqueror, you protected even the ordinary man Kuyavach in the battle."

174.8 Those old deeds of yours with the new ones are put together in songs for the sake of continuity – such as destroying the forts earlier, not belonging to the Devas and crushing and taking prisoners of non-Deva people, who tried to hurt you.

174.9 O Indra! Roarer, you made the water flow with enormous sound into the rivers, the water which was not flowing to sea earlier. Your mighty courage made happy Turvash and Yadu made happy, who had their territory on the bank of the river. This brought them prosperity.

174.10 O Indra! be ours in all ways. Protect us, the innocent people. Give us a lot of nourishing food and also to all our learned companions who envy us.

1. Indra has been called 'Asur' here. Did his country 'Kush' belong to the Asur empire?

Chapter 175

Agastya praising Indra

175.1 O Horse-owner! you are leaving your drink, which has already been poured out and going away to Mahalok. The intoxication of the liquor makes you stronger. These powerful drops make your vigour hundred-fold.

175.2 O Indra, jolly and immortal, may our excellent, vital, strongly intoxicating and exhilarating wine be within you in all hostile encounters.

175.3 You, the great hero, the commander of men and battle-tanks, conqueror of lawless enemies, accept the pot with strong-liquid. You shall never regret.

175.4 O Super-man, you crushed the wheel of the battle-car of the great learned (king of Devas) Suryadeva. You rushed to arrest the contemptible Sushna with horses swift as wind.

175.5 Indeed you become most mighty and glorious when intoxicated. It was all because of intoxication, that you

became famous as Vritra-killer and developed a strong desire of slaying the enemies and acquiring their horses.

175.6 O Indra! you gave the same joy to old singers as water gives to a thirsty man. I sing this praise song for you and hope to receive nourishing food in abundance.

Chapter 176

Agastya praising Indra

Indra controls all the five regions: viz Swarg, Antriksh, Maha, Jana and Bhu-lok. He spies on all, even on singers and does not hesitate to slay them. Indra provides protection both to singers who praise him very highly and to his soldiers on the battlefield.

176.1 May our wealth-earning liquor-drops enter into you and enhance your strength Indra. Trembling with rage, chase the enemy, so that he may have hard time to take a breath.

176.2 Once it (the Soma) has penetrated into him, the song in case of great people (like him) enhances the effect (of Soma) strongly along with its own internal force, like the barley sprouting up when sowed.

176.3 The wealth of all the five lands is in his hands. Spying even on people like us in Deva-lok, he does not hesitate to shoot us with missiles.

176.4 Slay those who dislike you and do not offer you Soma or who displease you. Let us know (what you dislike) it so that the singer understands you better.

176.5 The drops of Soma make Indra give protection on two occasions: when praised and highly glorified, the protection (to singers) is procured. In battle the soldiers get the protection.

176.6 In truth you become most mighty and glorious when intoxicated. It was all because of intoxication, that you became famous as Vritra-killer and developed a strong desire of slaying the enemies and taking away their horses.

Chapter 177

Agastya praising Indra

177.1 Indra! all that moves is controlled by you. O Mightiest among the living beings, king of the landowners, sought after by many and prayed for protection, famous Soma-lover, and driven by strong-horses, please come this way (for a drink).

177.2 O Indra! your very strong car, loaded with nourishing food and most bounteous riches, is yoked and it is ready to move. Mount on that and come this way. I invite you Indra to the freshly prepared distilled Soma.

177.3 O Liquor-lover, be seated in your strong car. The distilled Soma is strong and sprinkled with honey.

Yoking the strongest of the strong horses of the landowners, come to the house mentioned earlier.

177.4 This is Deva-Yagna - one for intellectuals with songs full of knowledge. The Soma is ready here. The chairs have been laid out. O Mighty One! come now, be seated. Unyoke your horses here and enjoy the drink.

177.5 O Indra! we hold you in high esteem. Come this way to us. These songs full of facts are composed (for you) by Maana. May we (in reward) receive a house well protected by you, and plenty of nourishing foodstuff.

Chapter 178

Agastya praising Indra

178.1 This (song) drew your attention and you granted protection to the old singer. Do not get our great wishes blasted. May we receive what we have desired to obtain and prayed for.

178.2 O Indra, the Ruler, do not kill us and do not punish us. Do as you have done to those two sisters, that you gave water even to the mother of the children. May we also enjoy Indra's friendship and live long.

178.3 O Indra! victor of the people, hero of the battles, attending the call of the needy, the inspirer of our songs, the praise-singer is just now near the car of the Donor (Indra). Help him, for you are a helper by nature.

178.4 For becoming known, people become friendly with us and feed us well with a lot of good food. In battles,

the missiles tear us (the singers) apart together with the man whom we praise.

178.5 O Mighty Indra! may we become greatly respectable for the enemy with your help. You are our protector. Help us to become most prosperous in Bhu-lok. May we receive from you nourishing food in abundance.

Chapter 179

Agastya on the nature of Women

179.1 Through years of hard work, my (sexual) desire in the night has waned. The passion in me for the woman to produce children, has been destroyed by old age. The women by nature run after stronger men.

179.2 Those (women) who were with the Devas, following and discussing the moral laws earlier, do not hesitate to take-off their clothes. They flow like water towards stronger men.

179.3 When the Devas, even rich ones, assemble for dinner or for the Yagna, the girls do not work hard and find it tiresome. However, if a soldier comes, she is together with him all the time, and runs away for making love with him.

179.4 Unable to restrain her sexual desire, she (his wife) comes to me from here, from there, from all sides closer and closer. Strongly passionate, she gives up patience and starts breathing deeply.

179.5 I tell you about this Soma placed next to you. When it reaches your heart after drinking, it makes you do many bad things. However, it makes people take pleasure in sexual intercourse.

179.6 Agastya ploughed the land with other farmers so that he could support his dependants and children. The hot-headed Rishi thus belonged to both classes (the learned and the farmers) and earned genuine respect among the Devas.

Chapter 180

Agastya praising the Ashvins

The Ashvins construct their flying-machine themselves. They need help from people for turning the propeller before being air-borne. The Ashvins increase the milk output of cows by giving them extract from the first milk of another cow. For the singer Atri they designed a cooler by letting the water flow like a small water fall.

180.1 When your well-controlled power-driven car, travelling over all the regions in the ocean of the air, slows down due to the decreasing pull of the combustion, you come to drink Soma with the desire of having company.

180.2 Those who try to compete (flying) with you crash. You are honoured by the people. The serving girl, according to the wish of all, offers you refreshment, drinks and food for your vigour.

180.3 You deposited in the young cows the first milk of the milch-cow before the suckling calf could get it and let them mature. You made them perfect cows as desired without harming the other. Those who enjoy their milk are singing your glory.

180.4 For Atri, by means of water flowing like a water-fall, you made the hot sunshine enjoyable to him. O Ashvins, heroes among men, may the circling car of yours take you to the Soma-brewer, who is waiting to receive cattle from you.

180.5 O Dasras! come with the gift of ox-cart, hiding it like you did for the old Tugra. Both on land and sea your great fame is decaying. I shall spread your spotless glory now like a net.

180.6 O Bountiful Ones! for travelling around, you constructed yourself by pressing and forming intelligently the propeller for the air (to flow). O Great ones! come. I offer you nourishing food like to one with strong determination.

180.7 We, the elderly honest singers, praise you earnestly. O Mighty Ones! we place you next to the Devas (in Yagnas) and hereafter you shall never be defamed.

180.8 O Ashvins! you indeed help, with all your might, day after day, all those crying and wailing with tears flowing down. The best of Agastyas have praised you with hundreds of intelligently written songs and sung them with the accompaniment of Karadhuni (the musical instruments played with hands).

180.9 Before you are being borne by the great powered car on the vibrating journey, you call the people to turn the propeller for good acceleration. O Nasatyas! may we receive wealth (before you leave).

180.10 We invite you here today with your large new car, with yet unworn fellies, for circling around in Deva-lok. We sing the songs of your glory for our own well-being. O Ashvins! may we receive nourishing food in full abundance.

Chapter 181

Agastya praising the Ashvins

The Ashvin brothers were twins, born of a mother whose husband was not their father. One of them was eager to learn about the propelling unit from the most famous person in Deva-lok and the other managed to receive finance from a very rich person. The singer requests the Ashvins to pay a visit to him in their fast-moving, fluid-consuming car with wind blowing round it. He worries that their car which looks like the bird kukubhi[1] is not yet on its downward course. The singer suggests that the Ashvins will have sufficient time to take a drink while waiting for (the fuel prepared from) the three thick chemical liquids to complete the reaction process.

181.1 O Ashvins! when are you taking food and money to the River- region for the feast? O Wealthy Ones, protectors of people, this Yagna has been arranged for singing your glory.

181.2 May the fast, beautiful, fluid-consuming car, with wind blowing round it, and moving around in Deva-lok, swift like thought with a strong and beautiful body shining with its own lustre, bring the Ashvins here.

181.3 Your car, with comfortable seats, is not in downward course to the ground. For our welfare, come in your fast-moving car with a generous mind and bring the car to a halt. This car has been thoughtfully praised by me earlier.

181.4 They were born together (as twins) in this world, with spotless bodies, from a mother whose husband was not their father. They received their names. One of them was eager to learn about the propelling unit from the most famous person in Deva-lok and the other received all the help (financial) from a very wealthy person.

181.5 Your gliding, well-controlled lofty car of golden colour is nearing the dwellings. While the breasts of the horses of others (using horse-driven cars) swell, the Ashvins' churning driving unit fills the whole region with a loud sound.

181.6 May your yearly great act of helping others start with the desire of drinking Soma. As agreed upon, come speeding and roaring with the unseen power, while the horses of others swell with fatigue.

181.7 O Ashvins! be praised with a powerful song of the learned while your car is standing still waiting for the reaction of the three thick chemicals to end (for power generation!). While coming and going I beg you to listen to my call.

181.8 The elite, seated on three seats (of your car) will be overwhelmed with generosity when they listen to the splendid and wonderful song about you, that your strongly built car does not emit steam after drinking the liquid nor does it sprinkle (anything from the exhaust) on the ground to cause inconvenience to the people.

181.9 I sing glory-songs for you both, the same way as I did for Pushan or for bountiful Agni or for Usha. With the desire of inviting you to dinner, I approach you humbly. May we receive nourishing food in full abundance.

Chapter 182

Agastya (Maana) praising the Ashvins

Ashvins saved Tugra's son from drowning in the deep water. Four boats with big hulls took part in the search. The operation was led by the Ashvins, who brought him to the shore in a boat rowing themselves. The singer says that their flying car is a delight of thinkers and exciting for intelligent people.

182.1 Something is happening. Signs of the bounteous car are visible - the car, delight of thinkers and exciting for the intelligent. The Sons of Deva-lok, precious ones to Vishpala with firm determination are engaged in doing something good to the people.

182.2 With firm determination like that of Indra, destructive and eminent in action with your car, like the Maruts (in battles), carrying accumulated honey in your (flying) car loaded full like those of other car-owners, O Ashvins! come to us with that (honey) and deliver it to us.

182.3 O Dasras! what are you doing here? Why do you mix with people who never invite you to dinner or hold you in high esteem? Let the old praise-singer have the pleasure of life, by allowing the learned sing the song of your glory.

182.4 Crush on all sides, the people who bark like dogs. Kill our enemies- remember this. O Ashvins! reward with wealth every glory-song of the praise-singer. O Nasatyas! accept both of you my praise-song for you.

182.5 Because of your liking for Tugra's son, you did this : rowing with the oars on the lake yourself and with the determination like that of the Devas, you brought him to the shore, lifting him up from the mighty surge.

182.6 The son of Tugra, who was cast into deep water had none to help him and was drowning in the darkness when four boats with big hulls led by you Ashvins, searched and brought him to the shore.

182.7 What kind of support kept him from drowning in deep water ? What helped Tugra's son? Exhausted, he started falling down like an animal shot by an arrow and then came the praiseworthy pull-out of the well-wisher, by the Ashvins.

182.8 O great Nasatyas! may the song of Maana sung by us delight you. Come today to our Soma-bout. May we receive nourishing food in full abundance.

Chapter 183

Agastya praising the Ashvins

The Ashvins' flying car is strongly built with three metals. It has three wheels and wings for flying like a bird. The light-rolling car after taxiing on the ground stops for the right kind of fuel required for its beautiful body.

183.1 Make ready that which surpasses thought in swiftness, which has three wheels and is three-seated. Come in that to the house of the singer - the car which is

strong and is made of three metals and flies like a bird with wings.

183.2 The light-rolling car after rolling (taxiing) on the ground stops for the special kind of nourishment (fuel) for its so beautiful body. May we show honour to this, together with the daughter of Deva-lok, Usha (the princess), with songs of glory.

183.3 Ascend your lightly rolling car following strict procedure. With that, O Great Nasatyas! come with the desire of giving food to me and to my children, whatever food you have wrapped (put aside) up for us.

183.4 Let not the wicked men and women prejudice you against me. Do not forsake me or destroy me. This is your responsibility. O Dasras! this song stores pleasure for you.

183.5 O Dasras! Gotam, Purumidha and Atri (singers), all want to invite you to dinner and to beg you for your protection. You need no directions for the way to come to me. It is straight on, O Nasatyas! please attend to my call.

183.6 To cross over the (sea of) darkness (of poverty), we have composed a praise-song specially for you, Ashvins. Come this way through the roads, open for the Devas and grant us healthy food in abundance.

Chapter 184

Agastya praising the Ashvins

The only income which the singer has is from supplying missiles to Pushan. The Devas talk a lot about the Ashvins and their wonderful deeds like carrying Surya's daughter in

Kukubhi (the aircraft) for flight and they tell a lot of old stories about Varuna.

184.1 Let us invite you both, this day and the days to follow, for a drink, as soon as the fire is glowing. We shall praise you with songs O Most Bountiful Nasatyas! whosoever you may be - Arya or Deva´s sons.

184.2 O Mighty Ones! enjoy drinking at our place and slay the misers. Enjoy the intoxication and listen to my songs. O respectable noblemen, be all ears to the songs composed by the wise praise-singer.

184.3 I depend on Pushan for my living as the arrow-maker. There I hear the Devas talking about you Nasatyas, carrying Surya´s daughter in Kukubhi and about the stories of your rescue operation in water and a lot of very old stories about Varuna.

184.4 May the intoxicating drink be wealth-giving to us when you enjoy the Maana's composition. Having listened (to my song) O Bounteous Heroes! it may give you pleasure even when you are far away flying.

184.5 The praise-song for you Ashvins, has been composed by Maana, and for you, Bounteous Givers, it has been well-trimmed. Come with presents for Agastya and his children, O Happy Nasatyas!

184.6 To cross over the (sea of) darkness (of poverty), we have composed a praise-song specially for you, Ashvins. Come this way through the roads open for the Devas and bring with you the healthy food in abundance for us.

Chapter 185

Agastya praising Deva-lok and Prithvi

The vast Rodasi, consists of the Indo-Ganga plains (Prithvi) and the northern hilly regions. These two uphold all those who move, fly and even the footless deep inside. They support them like parents. The vast Aditi (the region not under the rule of Asur kings) is full of riches and is beautiful. With seasons Rodasi generates life-giving things. May Rodasi be without sufferings and a safe place to live for the Devas and their children.

185.1 Which came first and which one came later, of these two? How did they come into existence? Is there any wise man who knows it? What shall we call that which envelops everything and makes day and night rolling like a wheel?

185.2 Although motionless, these two uphold those who move, those who fly and those footless deep inside. Like one's own child in parent's bosom, protect us O Dyava[1] and Prithvi from fearful dangers.

185.3 I narrate with humbleness the incomparable, unlimited bounty of Aditi, full of splendour and never vulnerable. May Rodasi provide everything for the singer and may Dyava and Prithvi protect us from fearful dangers.

185.4 May Rodasi be without suffering and a well protected place to live for both the Devas and their children. May both Dyava and Prithvi protect us in the coming days from fearful dangers.

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1. Dyava was the hilly region where Devas lived.

185.5 Rodasi (Dyava and Prithvi) at the center of all other regions is like two young girls going together and doing everything together like sisters sitting in the bosom of their parents and emitting fragrance. May Dyava and Prithvi protect us from fearful dangers.

185.6 I pray to you (Rodasi), the wide and vast, and giving shelter to people. With the seasons, you generate the life sustaining things and support the Devas. May Dyava and Prithvi protect us from all terrors.

185.7 I mention humbly in this assembly about the wide, vast and manifold (Rodasi) with distant bounds. These blessed ones and those swiftly moving around are supported by this (Rodasi). May Dyava and Prithvi protect us from fearful dangers.

185.8 May our song be expiation if with that I hurt the Devas, or friends, or the master of the house. May Dyava and Prithvi protect us from all terrors.

185.9 May both types of people with good reputation, namely the Devas with healthy food and the Aryans cheerful and generous, provide me with a lot of help and favour the one who gladly accepts.

185.10 In Deva-lok I have told the truth. Having heard all over on Prithvi, I am the first right-minded, who protested against the ill-talks of wicked people whenever they got together. May Father and Mother (Dyava and Prithvi) save us from degradation.

185.11 Be this, my prayer fulfilled, O Dyava and Prithvi, wherewith, I address you Father and Mother, that the Devas be protected from being insulted. May we find strengthening food in full abundance.

Chapter 186

Agastya praising various Devas

The singer wants Varuna, Mitra and Agni to come to him for a drink of Soma. He would love to see Indra in his mechanised car driven by Tvastri (the constructor). He appeals to Deva Savitar (responsible for maintaining Law and Order) to visit him, so that all young and old get a chance to acquaint themselves with him. He prays to the Maruts to be kind to the people of Rodasi and that Ashvins and Pushan be favourable to him. He prays to other singers not to have a grudge against him.

186.1 O Savitardeva! come to us and be famed and well-known to all people through our praise-songs. Your visit to (me) the learned shall gladden not only the young people but all people everywhere.

186.2 May all allies come to us - the Devas, Mitra, the Aryans and Varuna and enjoy (drinking) together. May all promote our welfare in a friendly way. May their (physical) strength not cause them to get upset.

186.3 I sing with great joy, the glory of our dearest guest Agni, the glory of his famous deeds and victories. May he earn good fame like Varuna and send food to us and be praised by the admirers.

186.4 I seek you and with reverence I am coming straight to you like one (who goes) to the milch-cow every morning and evening. I shall compose the praise-songs the same day with differing themes, as I am filled with ideas like the udder of a cow.

Praising Indra:

186.5 We suffered like a baby due to thirst when the Ahi (Vritrasur), enjoying himself in the palace inside the fort, had blocked the water from falling into the river. You (Indra) gave us enormous pleasure by letting the water flow.

186.6 May Tvastri bring here Indra, the mightiest of men, ruler of all, Vritra-killer, to us in cheerful mood for a drink, in his mechanised car.[1]

186.7 May our songs make him feel, who comes here equipped with accelerating device (in his car), the same way as when a cow licks the young calf. Hope our praise-songs shall yield themselves to him like the nice-smelling wives to strong men.

The Maruts:

186.8 May this large army of the Maruts, the enemy-killers, friends of the Devas, with extra-horses leading their battle cars, be nice with the people of Rodasi.

186.9 To show their skill, the composers are composing the best of songs, which one nice day will come flowing like missiles at the army (of Maruts) and rain on them.

The Ashvins etc.

186.10 May the Ashvins' protection be in our favour and Pushan be as our own might. May Vishnu[2] (the

1. The word used is "Suribhi", which means with a propeller.
2. This Vishnu was a warrior and should not be confused with Vishnu the Great.

warrior), Vata and Ribhukshan put a good word about me to the Devas without prejudice.

186.11 May our song of glory in your honour be comforting and cheering to you. This song was composed to earn money from the Devas. May we receive nourishing food in full abundance.

Chapter 187

Agastya in praise of Soma-drink

Soma gives pleasure, removes ill-feelings and creates friends. The herb grows on hills. The drink is prepared by crushing the herb in water until the fibres break down and then it is allowed to ferment. Before fermenting, it may be mixed with cow-milk and the extract of barley.

187.1 I sing the glory of the drink (Soma), which upholds courage. With his might increased three-fold, he (Indra) rent Vritra limb from limb.

187.2 We adore you, O Delicious Sweet Drink. Be our saviour.

187.3 O Drink (Soma)! bring us happiness, prosperity and protection. You give pleasure, remove ill-feelings, create friends and generate a unique feeling of happiness.

187.4 O Drink (Soma)! your different flavours have been accepted favourably in all the regions. In Deva-lok, your glory has spread like the wind.

187.5 O Delicious Drink! when served, people swallow a lot because it is so tasty and then they sway with pleasure.

187.6 O Drink! the wish of the great Devas rests on you. Under your flag, brave deeds were done - the killer (Vritra) was slain.

187.7 O Drink! you dwell in hills but you are always with us, sweet for consuming.

187.8 The Drink is prepared by crushing the herb in water until the fibres break down and then it is allowed to ferment.

187.9 I serve you Soma which has been prepared by mixing cow-milk and barley extract and then fermented for drinking.

187.10 The drink made from the leaves of Karambha (a plant), by fermenting, helps those who suffer from stomach disorders.

187.11 O Drink! may the singers, singing your glory, serve the food to the Devas, who shall enjoy the food together with you, and may we also enjoy together with you.

Chapter 188

Agastya praising Apris (Agni)

Agnideva, the mightiest warrior among the Devas, commanded the Devas' army and won hundreds of battles. In olden days, when the Yagna was arranged, hundreds of chairs were needed to accommodate the heroes of Aditi. The singer requests Tvastri (the innovator) to improve his cow to increase the milk yield.

188.1 Perfect in all respects O Deva (Agni), you rule today. Victor of hundreds of battles O Envoy (of Devas), accept the dinner from the learned singer and dine together with the other Devas.

188.2 Hundreds of delicious dishes have been prepared for this Yagna to provide nutritious elements for making the body healthy.

188.3 O Agni! you are a thousand-times more powerful than any of the Devas present in this Yagna-assembly.

We have invited today all the Devas whose memories we cherish.

188.4 In olden days, the chairs were placed out all over to accommodate hundreds of heroes, and the Adityas used to sit with them.

188.5 The forts of paramount sovereigns ruling over large territories and having extremely powerful and mighty armies are now destroyed and they melted down like Ghee (without resistance).

188.6 O beautiful ones, with beautiful limbs and decorations shining on your bodies, come here in the mornings and be seated.

188.7 First of all, let the sweet-speaking Hotris invite the wise Devas to the Yagna-assembly, which we are going to arrange.

188.8 I recall all (the virtues of speech viz.) Bharati, Ida and Sarswati. May all of you (the composition and the modes of singing) help us on to the path of glory.

188.9 O Tvastri! you create cattle of much stronger body. Cause them to multiply for us, of the same breed.

188.10 Choose good vegetables and prepare the food for the Devas. May the fire make the food tasty.

188.11 The earlier singers used Gayatri-meter for praising Agni, which when followed by shouts of "Well-said" (Svaha) from the Devas sounded wonderful.

Chapter 189

Agastya in praise of Agnideva

Too many people have settled down on Prithvi (the plains), which is getting congested. The singer tells Agni that farmers who are not under his rule are being terrorised by the soldiers. People look at all singers as their enemies and they blame them for the destruction of the country. The singer wants Agni to protect them and bring a settlement of this dispute so that they may feel safer.

189.1 O Agni! the most distinguished and learned, the best warrior among the Devas, show us the way to earn money easily. May this humble call from us reach you with a lot of greetings.

189.2 O Agni! lead us to happiness (help our boat reach the shore); lead us beyond all danger and affliction. Prithvi is getting congested. Allot a vast piece of land to us for a peaceful and happy life for our children.

189.3 O Agni! those farmers who are not under your protection, are terrorised by the soldiers from all over. O adorable Deva ! once again, for safe living, make the region free from the fear of death.

189.4 Preserve us Agni, with all means of security and that too all the time. Come to our lovely home, O Splendid One! May your might scare the young and old alike, now and even afterwards.

189.5 O Agni! do not give us up as a prey to malicious and hidden deceitful people who bring us misfortunes. Save us from animals with large teeth from being bitten and

eaten up and save us from enemies, O Courageous One!

189.6 O Agni! we singers strive after people like you - the men of Law, for bodily protection from all those who are eager to injure us and blame us for the destruction (of the country). O Deva! be our saviour.

189.7 O Agni! go around, meeting both the learned ones and other people and bring them together to a meeting to come to a settlement as prescribed by the Law and thus help us wipe out the violence from Bhu-lok.

189.8 I, Maana´s son addressed the mighty Agni with these words. May we together with hundreds of other Rishis (singers) receive nutritious food in full abundance.

Chapter 190

Agastya praising Brahaspati

Brahaspati is the elected chief of Rishis (singers). He helps the sick and wounded people in Maha-lok. Wounded Devas visit him. He has earned good reputation for helping the wounded Yaksas (the people mainly from South), who were lying all over without anybody helping them. The singer condemns all those Devas who call him a worthless ox, when they are healthy and rich but they come to him when they become sick. The singer is afraid of the wounded people, who come to visit Brahaspati, because the same people might assault him for praising the Aryans.

190.1 I glorify Brahaspati, soft-speaking, and an unrestricted source of prosperity, with the new praise-songs of Maana which people and the Devas equally love to listen to.

190.2 People wait on him regularly for consultation. A wounded Deva never avoids Brahaspati. He is a staight forward person. His reputation as a good-doer has spread far and wide. He is as correct as Matrishvan (Agni).

190.3 With greetings, I bring forth this praise-song to glorify him . Like Savitar, his arms can convert a fearless man, dreadful like a wild animal, to a non-violent person.

190.4 His glory is spreading more and more in Deva-lok and in Prithvi about helping Yakshas, who were lying unconscious and wounded like wild animals. They come to Brahaspati, lamenting and in all sorts of bad conditions.

190.5 Many Devas call you a worthless ox, when they are healthy and rich. When they become sick, they come to you. O Brahaspati! punish the mischievous and the crooked.

190.6 They (the wicked) can be seen coming towards us, through beautiful green paths, like very dear friends, unobstructed and difficult to hold back. Please stay in front of us and keep us hiding.

190.7 With humble requests, a wise man obtains both: he penetrates deep inside Brahaspati (makes a good impression) and receives fast what he desires, like the down-flowing water, which reaches the sea without eddies.

190.8 Born noble in Maha-lok with excellent virtues, O Brahaspati, the source of well-being, help us. O Deva! listen to our prayers as you do to heroes. May we receive health-giving food in full abundance.

Chapter 191

Agastya on Miscellaneous

The singer is angry with the Kankat-family. He compares them with lice and white ants. He tells that they cling to one like lice and destroy him like white ants. The people hiding in the forest and attacking the dwellings of the singers are like snakes, who are invisible during the day and puncture shoulders and limbs in the night.

On Family nicknamed as "Kankat" the lice

191.1 Kankatas are like lice or leeches. Both cling to you without you noticing them (and destroy you) like white ants.

On evil people:

191.2 These are invisible and hide clinging to all sorts of grass: Shar, Kushar, Darbh, Seriya, Moonz and Varan.

191.3 When you are unaware, they (like snake) kill you at home as well as out of home. If you drive them away, they will kill you. Crush them to death as soon as they come near you.

191.4 When the cows are resting in their sheds and the wild animals rest without fear, even then you (O evil ones) are active and strike the learned people unseen.

191.5 They are detected at nightfall moving like thieves. O

Unseen! be visible to all when they are awake.

191.6 Dyos is your father, Prithvi is your mother, Soma is your brother and Aditi is your sister. O Unseen! stay visible to all. Why must you move away?

191.7 You puncture the shoulders and limbs unnoticed, like poisonous snakes. How come with all that you never get tired?

191.8 Lo! the sun is rising from the east making everything visible. The destroyer of invisibility swallows up all the evil-doers.

191.9 The sun has become hot, scorching everything all over. The Aditya (the Governor) of the hills can see now all those who were invisible.

On people with evil tongue :

191.10 The leather filter is hanging in the sun. It is the house of the wine-maker. He surely does not hurt you. Why killing us? Far away the horse-driven car is parked loaded with the syrup. This surely makes you long for the wine!

191.11 The small bird peacock does not die of poisonous attack. May we also survive. The horse driven car is loaded with honey : this will surely gladden you.

191.12 Twenty-one Chatik-birds eat poisonous flowers. They don't die. We shall not die either. The horse-car with honey is only at one Yojan distance from us. This will surely make you happy.

191.13 I know the names of all the ninety-nine poisons which cause racking pain. The horse-car with honey is only at one Yojan distance from us. This will surely make you happy.

191.14 Out of twenty-one peacocks, keep seven going in front of you like sisters. They will surely suck out

poison from you like water from the jug.

191.15 I haste to crush this little poisonous insect so that the poison follows the invaders of the distant land.

191.16 The insect with poison bag swallowed the flowing-out poison of the scorpion and said : " O Scorpion! your poison has no effect".

The End of Book I

APPENDIX

Method of Translation:

In the following appendices the method of translation followed has been illustrated by means of examples. The translations by Wilson and Griffiths have also been included for comparison.

If the meaning of a word is not found compatible with the meaning of the root of the word, it has been discarded. Unfortunately the roots of all words appearing in the Rigveda are not given in the dictionary of Sir M.M. Williams.

For example:

Consider the words "Ur" and "Urvi". There must have been a root of these words which means "periodicity". The Swedish word "Ur" (clock), the German word "Uhr" (clock or time) have obviously been derived from that root.

In Sanskrit dictionaries "Ur" means heart because it has a period. The word "Urvi" means earth because the earth has had the periods of formation known as Krita, Trita etc. These meanings are the derived meanings and are remotely connected to the real meaning of the root of the word.

Similarly the word "rasabh" which means a source of ear-hurting noise has given rise to so many derived words remotely connected to the root meaning. An ass, a buffalo, a camel : all are sources of ear-hurting noise and the word "rasabh" could mean any thing until Panini settled for one word "Ass". It is

completely unwise to translate the word "rasabh" as an ass in the Rigveda. The real meaning is the source emitting ear-hurting noise.

Not unoften I have found Vedic words, still being used in the dialects *Brijbhasa* and *Awadhi*, which are missing in the dictionaries. The knowledge of these languages has been of great help to me in this work.

The Evolution Theory of Vishnu

154.1

विष्णोर्नु कं वीर्याणि प्रवोचम् यो पार्थिवानि विममे रजांसि

यो असकमायदुत्तरं सधस्थं विचक्रमाणस्त्रेधोरुगाय

विष्णो	of Vishnu	नु कम्	now
वीर्याणि	splendid deeds	-प्रवोचम्	I describe
यो	who		
पार्थिवानि	among Prithvi-dwellers		
विममे	made measurements		
रजांसि	in the dark places	यो	which
असकभायत्	without support		
उत्तरम्	eventually		
सधस्थम्	gained balance, stabilized		

विचक्रमाण	revolving	त्रेधा	three
उरुगाय (उरु + गा + आय)	periods of the earth		

Now I describe the splendid deeds of Vishnu, who among Prithvi-dwellers made measurements in the dark places (on the earth and established) that it eventually came into balance revolving without support, after going through the three (successive) periods (or stages) of formation.

I will declare the mighty deeds of Vishnu, of him who measured out the earthly regions, who propped the highest place of congregation, thrice setting down his footstep, widely striding.

(Griffith)

Earnestly I glorify the exploits of VISHNU, who made the three worlds; who sustained the lofty aggregate site (of the spheres); thrice traversing (the whole); who is praised by the exalted.

(Wilson)

154.2

प्रतत् विष्णु स्तवते वीर्येण मृगो न भीम कुचरो गिरिष्ठा
यस्योरुषु त्रिषु विक्रमणेषु अधिक्षयन्ति भुवनानि विश्वा

प्रतत्	further	विष्णु	Vishnu
स्तवते	is praised		
वीर्येण	for splendid work		
मृगो न	animals as	भीम	fearful
कुचरो	creeping		
गिरिष्ठा	buried in the rock (fossils)		
यस्य	whose		
उरुषु	in time period		
त्रिषु	in three		
विक्रमणेषु	successive		
अधिक्षायन्ति	are accommodated		

भुवनानि	regions	विश्र्वा	all

Vishnu is praised for his splendid work. The creatures of all regions, ferocious, or creeping found buried in rocks (fossils) have their place (of development) in these three successive periods of time.

For this his mighty deed is Vishnu lauded, like some wild beast, dread, prowling, mountain-roaming ; He within whose three wide-extended paces all living creatures have their habitation.

(Griffith)

Vishnu is therefore glorified, that by his prowess he is like a fearful, ravenous, and mountain-haunting wild beast, and because that in his three paces all worlds abide.

(Wilson)

154.3

प्रविष्णवे शूषामेतु मन्म गिरिक्षितं उरुगायाय वृष्णे
य इदं दीर्घं प्रयतं सधस्थंमेको विममे त्रिभिरित्पदेभि

प्र विष्णवे	for Vishnu		
शूषम्	the intellectual power		
एतु	received	मन्म	imagine
गिरिक्षिते	in hilly regions and plains		
उरुगायाय	for the periods of earth-formation		
वृष्णे	for the Bountiful		
यो	who	इदम्	this
दीर्घम्	enormous		
प्रयतम्	restrained	सधस्थंम्	balanced
एको	all alone	विममे	measured
त्रिभि इत्	with three only	पदेभि:	stages or steps

Just imagine what an intellectual power Vishnu had received, that he measured all alone the vast periods (of evolution) of the earth enormous with its hilly regions and plains, stable and restrained, only in three stages or steps.

Let the hymn lift itself as strength to Vishnu, the Bull far striding, dwelling on the mountains, Him who alone with triple step hath measured this common dwelling place, long, far extended.

(Gri.ffith)

May acceptable vigour attend Vishnu, who abides in prayer, the hymned of many, the showerer (of benefits), who alone made, by three steps, this spacious and durable aggregate (of the three worlds).

(Wilson)

154.4

यस्य त्री पूर्णा मधुना पदानि अक्षीयमाणा स्वधया मदन्ति
य उ त्रिधातु पृथिवीमुत द्यामेको दाधार भुवनानि विश्वा

यस्य	its	त्री	three
पूर्णा	completed	मधुना	agreeable
पदानि	stages		
अक्षीयमाणा	uninhabitable		
स्वधया	by its own inherent force		
म्दन्ति	bubble through		
य उ	who		
त्रिधातु	in three divisions		
पृथिवीमुत द्या	Prithvi and Deva-lok		
एको	all alone	दाधार	maintains
भुवनानि	in regions	विश्वा	all

In all regions of Prithvi and Deva-lok, he alone maintains that it (the earth) bubbled through on its own in three agreeable stages which were uninhabitable even after the completion of all the three.

Him whose three places that are filled with sweetness, imperishable, joy as it may list them ; who verily alone upholds the threefold, the earth, the heaven, and all living creatures.

(Griffith)

Whose three imperishable paces, filled with ambrosia, delight (mankind) with sacred food ; who verily alone upholds the three elements, and earth and heaven.

(Wilson)

154.5

तदस्य प्रियम् अभि पाथो अश्याम् नरो यत्र देवयवो मदन्ति
उरुक्रमस्य स हि बन्धुरित्था विष्णो पदे परमे मध्व उत्स

तत्	that	अस्य	its
प्रियम्	favourite, preferred		
अभि पाथो	extension		
अश्याम्	let me come or look at		
नरो	human beings	यत्र	where
देवयवो	virtues		
मदन्ति	bubble through, animate		
उरुक्रमस्य	in successive periods		
स हि	he indeed	बन्धु	relates
इत्था	these	विष्णो	Vishnu's
पदे परमे	*paramam padam (grand stage)*		
मध्व उत्स	the spring of sweet things		

Let me look at the preferred extension (of this thought) which led to the development of human beings and their virtues in successive periods. This in fact takes us to the Vishnu's Grand stage, (which became) the spring of all pleasant things.

May I attain to that his well-loved mansion where men devoted to the God are happy ; for their springs, close akin to the Wide-Strider, the well of meath in Vishnu's highest footstep.

(Griffith)

May I attain his favourite path, in which god-seeking men delight ; (the path) of that wide-stepping Vishnu, in whose exalted station there is a (perpetual) flow of felicity ; for to such a degree is he the friend (of the pious).

(Wilson)

154.6

ता वाम् वास्तूनि अश्मसि गमध्यै यत्र गावो भूरिश्रृंगा अयास
ता अत्राह तदुरुगायस्य वृष्णो परमम् पदम् अवभाति भूरि

ता वाम्	then	वास्तूनि	for settlements
उश्मसि	is hot	गमध्यै	to start with
यत्र	where		
गावो	of the earth	भूरिश्रृंगा	most mountains
अयास	fiery	अत्राह	here they say
तत् उरुगायस्य	that period of the earth formation		
वृष्णो	of the Bountiful		
परमम् पदम्	the grand stage when the life develops		
अव भाति	looks like	भूरि	every where

In the beginning of the parmam padam (the Grand stage) of the Bountiful it was too hot for settlements. Most mountains of the earth were then fiery. Here they say that in the parmam padam (the grand stage) the earth was every where like this.

Fain would we go unto your dwelling- places where there are many-horned and nimble oxen ; for mightily, there, shineth down upon us the widely-striding Bull's sublimest mansion.

(Griffith)

We pray (to Vishnu) that you may both go to those regions where the many pointed and wide-spreading rays of (light expand) : for here the supreme station of the many- hymned, the showerer (of benefits), shines (with) great (splendour).

(Wilson)

155.4

तत्तदिदस्य पौंस्यं गृणीमसीनस्य त्रातुरवृकस्य मीढुष
यो पार्थिवानि त्रिभिरिद्विगामभिरुरु क्रमिष्टोरुगायाय जीवसे

तत् तत् इत	further
अस्य	its
पौंस्यम्	virility, reproduction power
गृणीमसि	is recorded
इनस्य	of that one
त्रातु	protected, or survived
वृकस्य	unendangered
मीढुष	Bountiful
यो	who
पार्थवानि	among Prithvi-dwellers
त्रिभिरित्	with only three

विगामभि	gone, disappeared(species)
उरुक्रमिष्ट	classification of the periods
उरुगायाय	of the (evolution) period of the earth
जीवसे	of the life

Further the reproduction power of that creature is recorded which was strong, unendangered and which survived. Among Prithvi-dwellers the Bountiful (Vishnu) classified the gone and disappeared species over the whole period of evolution only in three stages.

We laud this manly power of him the Mighty One, preserver, inoffensive, bounteous and benign ; His who strode, widely pacing, with three steppings forth over the realms of earth for freedom and for life.

(Griffith)

Therefore, verily, we celebrate the manhood of that lord (of all), the preserver, the innocuous, the vigorous, who traversed the three regions with three wide steps, in different directions, for the many-praised (preservation of) existence.

(Wilson)

155.5

द्वे इदस्य क्रमणे स्वर्दृशोऽभिख्याय मर्त्यो भुरण्यति
तृतीयमस्य नकिरा दधर्शति वयश्चन पतयन्त पतत्रिण

द्वे	two
इदस्य	its
क्रमणे	successive stages
स्वर्दृश	to throw light upon
अभिख्याय	for conceiving
मर्त्य	the creatures
भुरण्यति	is restless, agitated
तृतीयम्	the third one
अस्य	its
नकि	not at all
आ दधर्षति	accommodate, give shelter

वयो चन	even for birds
पतयन्त	flying
पतत्रिण	winged creatures

Two of its stages so to speak are in agitated state for conceiving the creatures. The third one is not yet ready to shelter even the flying birds and creatures with wings.

A mortal man, when he beholds two steps of him who looks upon the light, is restless with amaze ; But his third step doth no one venture to approach, no, nor the feathered birds of air who fly with wings.

(Griffith)

Man, glorifying (Vishnu), tracks two steps of that heaven-beholding (deity), but he apprehends not the third ; nor can the soaring-winged birds (pursue it).

(Wilson)

155.6

चतुर्भि साकं नवतिं च नामभिश्र्चक्रम न वृत्तं व्यतीरवीविपत्

बृहच्छरीरो विभिमान त्रक्वभिर्युवाकुमार प्रत्येत्याहवम्

चतुर्भि	with the fourth stage		
साकम्	at the same time		
नवतिम् च्	and new	नामभि	species
चक्रमन	like a wheel	वृत्तम्	revolving
व्यतीन्	disappeared	अवीविपत्	developed
बृहत् शरीर	vast in body		
विभिमान	distinguishing		
त्र क्वभि	by violence	युवा	the grown-ups
अकुमार	young ones	प्रति एति	go towards
आहवम्	to the meal		

In the fourth stage, many new species developed at the same time, which came and disappeared like (the spokes of) a revolving wheel. There developed (animals) with huge bodies whose distinguishing characteristics was violence, that the grown-ups ate up the young ones.

He, like a rounded wheel, hath in swift motion set his ninety racing steeds together with the four. Developed, vast in form, with those who sing forth praise, a youth, no more a child, he cometh to our call.

(Griffith)

He causes, by his gyrations, ninety and four periodical revolutions, like a circular wheel, vast of body, and evolving in many forms, through the praises (addressed to him).

(Wilson)

Ashvins Flying Car

34.9

क्व त्री चक्रा त्रिवृतो रथस्य क्व त्रयो बन्धुरो ये सनीडा
कदा योगो वाजिनो रासभस्य येन यज्ञम् नासत्योपयाथ

क्व	where	त्री	three
चक्रा	wheels	त्रिवृत	three revolving units
रथस्य	of the car	क्व	where
त्रयो	three	बन्धुरो	seats
ये	these	सनीढा	placed near each other
कदा	when	योगो	put together, employ
वाजिनो	power	रासभस्य	of awful noisy
येन	with which	यज्ञम्	to the Yagna-feast
नासत्यो	Nasatyas(Ashvins)	उपयाथ	attend

Where are the three wheels and three revolving units of the car ? Where are the three seats next to each other ? When will you employ that awful noisy power which drives you to attend Yagna-feast Nasatyas ?

Where are the three wheels of your triple chariot, where are the three seats there-to firmly fastened ? When will ye yoke the mighty ass that draws it, to bring you to our sacrifice, Nasatyas ?

(Griffith)

Where, Nasatyas, are the three wheels of your triangular car ? where the three fastenings and props (of the awning) ? When will be the harnessing of the powerful ass, that you may come to the sacrifice ?

(Wilson)

118.1

आ वां रथो अश्विना श्येनपत्वा सुमृढीका स्ववां यात्वर्वाङ्.

यो मर्त्यस्य मनसो जवीयान् त्रिबन्धुरो वृषणा वातरंहा

वाम् रथो	your car	अश्विना	O Ashvins
श्येन	falcon	पत्वा	flying
सुमृणीक	source of prosperity		
स्ववान्	on its own		
आयातु	please come		
अर्वाङ्	this way	यो	which
मर्त्यस्य	mortals	मनसो	thought
जवीयान्	faster		
त्रिबन्धुरो	three seated	वातरंहा	blowing air
वृषणा	O Bountiful		

O Bountiful Ashvins ! please come this way flying fast in your three-seated falcon shaped car, which blows air by itself and moves faster than the thought of mortals, a source of prosperity (for us).

Flying with falcons, may your chariot, Ashvins, most gracious, bringing friendly help, come hither, - your chariot, swifter than the mind of mortal, fleet as the wind, three-seated, O ye Mighty.

(Griffith)

May your quick-moving, prancing steeds, rapid as hawks, yoked to your car, bear you, Ashwins, (hither), who quick as (falling) water, like vultures flying through the air, convey you Nasatyas, to the sacrifice.

(Wilson)

118.2

त्रिबन्धुरेण त्रिवृता रथेन त्रिचक्रेण सुवृता यातमर्वाक्
पित्वतं गा चिन्वतमर्वतो नो वर्धयतमश्विना वीरमस्मे

त्रिबन्धुरेण	three-seated	त्रिवृता	three revolving units
रथेन	car	त्रिचक्रेण	three-wheeled
सुवृता	rolls lightly	यातमर्वाक्	come this way
पिन्वतम्	to fill it full (with fuel)		
गा	on the ground		
जिन्वतम्	moving swiftly		
अर्वत	horses	नो	our
वर्धयतम्	give more	अश्विना	O Ashvins
वीरम्	son	असमे	our

O Ashvins ! come this way in three seated, three wheeled car with three revolving units, which moves swiftly, rolling lightly on the ground to fill it up (with fuel) and give many more horses to our son.

Come to us with your chariot triple seated, three-wheeled, of triple form, that rolleth lightly. Fill full our cows, give mettle to our horses and make each hero son grow strong, O Ashvins.

(Griffith)

Come to us with your tri-columnar, triangular, three-wheeled, and well-constructed car ; replenish our cows (with milk), give spirit to our horses, and augment Ashwins our prosperity.

(Wilson)

119.5

वा युवोरश्विना वपुषे युवायुजमं रथं वाणी येमतुरस्य शर्ध्यम्
आ वां पतित्वं सख्याय जग्मुषी योषावृणीत जेन्या युवां पती

युवो	you (both)	अश्विना	Ashvins
वपुषे	in beautiful shaped		
युवायुजम्	put together by you	रथम्	car
वाणी	two bars of the craft	येमतु	control
अस्य	its		
शर्ध्यम्	power of breaking wind		
आ	came	वाम्	your
पतित्वम्	conjugal relationship		
सख्याय	for friendship		
जग्मुषी	fellow traveller (she)		

योषा	young woman	अवृणीत	wooed
जेन्या	of noble birth		
युवाम्	to you (both)	पती	husbands

O Ashvins ! you yourself put together this beautiful car, whose power of breaking wind you control by means of two bars. Then the young woman of noble birth, who travelled with you as a friend, had conjugal relation with you and wooed you both as her husbands.

Ashvins, the car which you had yoked for glorious show your own two voices urged directed to its goal. Then she who came f.or friendship, Maid of noble birth, elected you as Husbands, you to be her Lords.

(Griffith)

Nomenclature

Aditi	the part of north India which was not under the control of foreign rulers.
Aditya	Aditi was divided into provinces. The head of each province was called Aditya. When Indra dethroned Suryadeva, the king of Devas, he divided the occupied territory into five provinces. The Adityas or governors of these provinces were: Suryadeva, Mitra, Varuna, Bhag and Ansha. After he occupied the whole of North India, his territory consisted of twelve provinces governed by twelve Adityas.
Agni	Purohit or prime minister of Suryadeva, the king of the Devas. He was also the envoy of the Devas who entered into treaty with the Aryan invader Indra to join forces to oust the Asur king Vritrasur.
Ahi	people from middle east, who served Asur kings. They came probably from the land Ahijava.
Amrit	An imaginary drink which grants eternal life.
Angira	A renowned rishi or praise-singer family.
Ansha	One of the five first Adityas.
Antriksh	the region between Himalayas and the plains of North India, now known as Terai region.

Anu	The five ruling dynasties of India were: Anu, Puru, Kuru, Yadu and Druhyu
Apamnapat	a title of Agni, the son of the land of rivers.
Aryaman	the Aryans
Asur	the invaders from Assur, the town in Mesapotamia, which rose to power around 2000 B.C.
Ashvamedha	horse barbecue
Ashvins	also called Nasatyas and Dasras. They were skilful Mayavis or scientists. They designed and made a flying craft, which they used for transporting honey to rishis for mixing with the Soma drink. They also used the craft in rescue operation when they saved a young man from drowning in the lake. They were also very skilled medicine-men. They made an old rishi Chyavan young again. They restored to Rijrasva the eye-sight who was blinded by his father. They made a metal leg for Vishpala, who had lost it when she started plundering before the battle was over.
Avtar	the evolution of human beings according to Vishnu in seven stages viz. Matsya, Kurma, Varah, Narsingh, Bavan, Parasuram and Ram.
Bhag	governor of a province, one of the first five Adityas or governors appointed by Indra.
Bharat	a well known dynasty of rulers of North India.

Bharati	tempo of singing when describing the battle scene.
Bhu	a province in north India. The land of Devas consisted of five provinces: Bhu, Bhuvah, Svah, Maha and Jana.
Bhuvah	the region between Bhu and Svah.
Brahm	the building element of the universe.
Brahm-song:	probably the praise-song accompanied by kartals and the singers walking behind the hero.
Brahman	the learned.
Brahmanaspati	The elected head of the rishi people who helped them to establish the business of Soma and settled the disputes among them. He helped and treated the sick and wounded people
Chyavan	an old wrinkled rishi whom Ashvins treated and made him young again.
Dadhyach	son of the praise-singer Atharva.
Daksh	a tax-collector.
Dakshina	tax
Danu	an ethnic group of the Asuras.
Darbha	a type of grass
Dasas	people from the middle east, who served the Asur kings.

Dasras	title used for Ashvins.
Diti	regions of North India occupied by foreigners before Aryans came to India.
Diva	the region of north India under the rule of Devas
Dyos	the hilly region (Swarg) and the plains (Prithvi) together.
Etasha	the horse of the Deva king Suryadeva.
Ghee	the clarified butter.
Hota	the caller who goes around inviting Devas to a Yagna-feast.
Ida	the slow tempo of singing. In Indian classical singing it is called Alap.
Ila	same as Ida.
Indra	the Aryan Commander of the marut soldiers. He joined forces with the Devas of north India to oust the Asur king Vritrasur. Later using "divide and rule" policy he occupied whole of north India and dethroned his ally, the king of the Devas. He himself became Devaraj or the king of the Devas.
Indu	Soma drops.
Jana	a province in north India during this period.
Jatvedas	adjective used for Agnideva.

Kartal	musical instrument, played holding one in each hand also called Majiras.
Kaushik	coming from the land of Kush. Adjective used for Indra.
Maghvan	often used for Indra, the lord of Bounty.
Maha	one of the five provinces in north India of this period.
Mahi	the fast tempo of singing the battle-song.
Manu	the editor of the Law book called the dharmashastra. There have been six Manus since the compilation of the Laws started. The last Manu was Vaivasvat, the grandson of the Deva king Suryadeva, who revised the Laws and included the division of the society into four classes as practised by the Aryans.
Maruts	faithful soldiers of Indra recruited from the land of Prishni.
Matrishvan	title used for Agni. The word means a patriot.
Maya	advanced knowledge in any field.
Mayavi	a person having super knowledge in any field of learning. The word was later used mainly for scientists and engineers.
Mitra	earlier a tax-collector in the reign of Suryadeva. Later he fought alongside Indra and remained loyal to Indra. He became Aditya when Indra occupied the Deva-lok, the land of Devas.

Nasatyas — another name for Ashvins.

Prishni — the mother land of the marut soldiers.

Rakshasa — those Devas and Asurs who did not accept the sovereignty of India. They attacked the settlements of the Aryans and of their praisers, the rishis in the night.

rishis — praise singers and inn-keepers. They prepared and sold an alcoholic drink, Soma. They accompanied heroes in the battles and sang songs to encourage them. For singing praise-songs of Indra and his soldiers for money, they were disliked by many Indians, specially by those who did not accept the sovereignty of Indra. They had to live for many years under the protection of their rulers, far from the inhabited areas, deprived of all facilites and comforts of life.

Ribhus — the skilled technicians and artisens.

Rodasi — devastated region of north India.

Rudra — the commander of soldiers.

Sarswati — the name of a river. The ideal characteristics of a composition or speech are also called Saraswati.

Savitar — a Rudra who was patrolling and driving away the rakshasas. The rishis felt safe when he visited their settlements. He informed the rishis about the on-going battles and the tales of bravery of the heroes. This gave the rishis matter for new compositions which became source of extra

	earnings. The song in praise of Savitar is known as Gayatri-mantra.
Tvastri	weapon or machine designers. One Tvastri designed the Vajra for Indra and several weapons for Agni.
Varuna	earlier the head of the state of Varanasi and well known for his Justice. He was a very learned man. Later he fought alongside Indra and remained loyal to him. He served Indra as an Aditya, the head of a province.
Veda	means "knowledge". The advancement of knowledge recorded and well preserved in the fields: Shiksha (the science of language), Vyakaran (analysis), chhanda (literature), jyotish (cosmology and mathematics), kalpa (inventions) and nirukta (historical events) . This recorded knowledge has never been found. Instead four books viz. Rigveda, Yajurveda, Samveda and Atharvaveda are known as the vedas.
Vedanga	the six fields of knowledge (or VEDA) : shiksha, vyakaran, chhanda, jyotish, kalpa and nirukta.(see Veda)
Vishnu	considered by Hindus as one of the three Gods. He lived around 2000 B.C. He devised a Three-Step -method of calculating the age of the earth and the age of the Universe. He also developed the theory of Evolution, popularly known as Incarnation theory, described in verses 154 and 155. A warrior who fought alongside Indra had also the same name Vishnu.

Vritra	the mighty Asur king who had built his capital in Shivalik hills. The joint army of Devas and maruts under the command of Indra and Agnideva defeated the Asur king and released the water in the river which was dammed by the Asur.
Yagna	a formal feast usually in honour of a hero or celebrity. Ashvamedh Yagna is a horse-barbecue. A Narmedh Yagna is the gathering of people to witness the prosecution of war prisoners.

Rigveda is the ancient literature of which written records of an extensive scale have been handed down to us. It dates back to about 2000 B.C. The book is central to understanding of the early history of the Aryans and the original home of the Indo-European languages. Rigveda's songs are in a language known as Vedic Sanskrit. The Indian priests have used the book as the manual of rituals for centuries. This has misled most of the translators to believe that it essentially describes the methods of performance of the Sacrifices. Translations, based on this assumption, neither make any sense to the readers nor even to the translators. The wrong translations continue misleading both the archeologists in their interpretations of their findings and the historians in writing the early history of the Aryans and about their original home.

This translation differs vastly from all other translations as it is not based on any presumption. It reveals that Rigveda is, in fact, the collection of songs praising mostly the heroic deeds of Indra, the Aryan commander of the troops of Maruts, and the heroic deeds of Agni, the commander of Deva army. Indra had entered into treaty with the Deva commander, Agni, to oust the Asur kings who had occupied India and in return his people were promised to settle in India. Indra and his people came from a country then known as Kush which had become barren and could not support life. Indians called these people "Aryah", the wanderers. The book includes exciting details of the battles fought against Asur kings which earned Indra the fame of being the most mighty and invincible warrior ever born on this earth.

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